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LIFE OF JUSTIN MARTYR.

JUSTIN the martyr may be considered as the next in order to St. Polycarp of the ancient fathers. He was born at Neapolis, a city of Samaria, the same which in scripture is called Sichem. His father, who was of Grecian extraction, educated him with great care in all the learning and philosophy of the Gentile world: and such of his works as are extant afford abundant proof of his extraordinary proficiency in that species of acquirement. In his youth, and before his conversion to christianity, he travelled into foreign parts, and particularly into Egypt, where he resided for some time, with a view to his improvement in science.*

Being of a very inquisitive turn, he instituted a particular examination into the tenets of the different sects of philosophers. He became first a follower of the Stoics; but his master being unable to afford him that instruction respecting the nature of God which he was chiefly solicitous to obtain, and professing even to regard such knowledge as very unimportant, Justin quitted him, and repaired to one of the Peripatetics. The sordid spirit, however, which this man manifested, in negotiating the price of his tuition, led Justin to conclude, that truth could not dwell with him. A Pythagorean philosopher, to whom he next betook himself, requiring that he should possess a knowledge of music, astronomy, and geometry, as a necessary preliminary to his even beginning the work of instruction, he turned from this teacher,

* At Alexandria Justin saw the rooms, or rather cells, in which the Seventy translated the sacred writings.

and applied, in a state of much anxiety, to a Platonist. Justin was much taken with this man's views, and resolved, in conformity with his directions, to give himself up to solitude and contemplation. While pursuing this course, he was one day met, as he walked near the sea, by an aged man of a grave and venerable aspect, with whom he entered into conversation respecting the excellency of the Platonic philosophy, which, as Justin affirmed, disclosed the true way to happiness, and to the knowledge of God. The stranger pointed out to him the total inutility of mere speculative or contemplative knowledge, when unconnected with practice; and endeavoured to lessen his attachment to the Platonic philosophy by directing him to those superior lessons of wisdom which were to be found in the writings of the prophets, who long before Plato had an existence were divinely inspired, both to understand the truth, and to discover it to mankind. These men, whose claim to inspiration had been satisfactorily attested, as well by the accomplishment of their predictions as by the miracles which they wrought, had magnified, he said, the Almighty Creator of the universe, and had published his Son Jesus Christ to the world. After drawing a general outline of the nature and evidences of christianity, the stranger concluded his discourse with these words:—"But as for thyself, pray, above all things, that the gates of light may be set open to thee; for these things are not to be discerned or understood unless God and Christ impart the knowledge of them to man."

Justin saw this venerable man no more: his words, however, left a deep and abiding impression on the martyr's mind. "A divine flame," he says, "was kindled in my soul, and I felt a sincere affection towards those prophets and excellent persons who were the friends of Christ." He now began to inquire with great care and seriousness into the christian religion, and he soon discovered it to be the only true philosophy. He found it to contain, as he himself expresses it, an awful majesty, adapted to terrify and alarm those who had departed from the right way, but calculated, at the same time, to create a sweetness, serenity, and peace in the minds of those who understood and embraced it. He appears to have been much influenced likewise by beholding the holy and unblameable lives of the christians, and the undaunted fortitude with which they endured excruciating tortures, and encountered death in its most dreadful forms. Even while he was yet in the trammels of the Platonic philosophy, the sight of christians fearlessly meeting ignominy and cruel persecution, had led him to conclude it to be utterly impossible that those men, as was alleged, should wallow in sensual pleasure. "For what man," says he, "who is a slave to sensual appetites can cheerfully bid death welcome, which he knows must put a period to all his delights?" And certainly this reasoning is unanswerable.

The conversion of Justin may be conjectured from probable circumstances, to have taken place about the year of our Lord 132. His defection from the Gentile worship gave much concern to many of his friends, and occasioned many inquiries among them. For their satisfaction, with a view also to their benefit and his own vindication, he wrote a work, in which, after shewing that it was not without due deliberation that he had quitted the idolatrous worship of his fathers, and exposing with much ability the folly and absurdity of the pagan mythology; he exhorts them to be instructed in christianity, describing it as a divine religion, which would expel all corrupt affections and mischievous passions from the soul; fill it with calmness, tranquillity, and joy; and deliver-

ing it from the yoke of sin under which it groaned, would enable it to ascend to its Creator, from whom it derived its origin.

Justin, who though converted to christianity, still retained his philosopher's habit,* went to reside at Rome about the beginning of the reign of Antoninus Pius. Here he employed himself in opposing the pernicious heresies which then disturbed the peace of the church, particularly that of † Marcion, whom he encountered both by word and writing, publishing a book against his principles.

The emperor, Antoninus Pius, did not himself issue any edict against the christians; but they continued nevertheless to be severely persecuted in many places, on the ground of former edicts which remained unrepealed. With the view of procuring them an exemption from the cruelties to which they were still subjected, Justin, about the year 160, published his first apology, inscribing it to the emperor and his two sons, and also to the senate and people of Rome. In this work he ably defends the christians from the aspersions cast upon them by their enemies; proves the divine origin of christianity; points out the injustice of condemning them merely because of their name and without regular proof of some delinquency; describes the nature and solemnities of the christian worship; and exhorts the emperor to follow the course of his predecessor Adrian, who had humanely directed that the christians should not be unnecessarily and unjustly harassed. The emperor, influenced partly by this apology, and partly by the natural benignity of his disposition, issued similar orders to those of Adrian. It is curious to observe the grounds on which Antoninus justified his lenity. "I am very well assured," he says in one of his letters, "that the gods themselves will not suffer these men to escape; it being their concern much more than yours to punish such as refuse to worship them. By persecuting them, you do

* Mr. Milner considers this as a symptom of his being too much attached to Gentile philosophy, even after his conversion.

† For an account of this heresy see our Number for Sept. last, p. 526.

but confirm them in their own opinions: nor can you do them a greater kindness than to give them an opportunity of laying down their lives for the sake of Christ." In conclusion, he confirms the rescript of Adrian, which commanded that christians should not be molested except for crimes against the state; and directs that if any should disturb them on account of their being christians, the accused should be discharged, even though it appeared that he was a christian; and the informer should be punished in his stead.

Soon after the publication of his first apology, Justin visited Asia, and at Ephesus entered into a long and interesting dispute with Trypho, a Jew, of which the substance written by himself is still preserved in the form of a dialogue. In this dialogue Justin establishes the truth of christianity, in opposition to the reasonings of the Jews, and exposes, at the same time, the malignant arts by which they endeavoured to impede its progress. Trypho professes, at the close, to be much pleased with Justin's conversation, and expresses a wish to enjoy it frequently. He also requests that wherever he should be he might retain a place in Justin's friendship.

The precise period when Justin returned to Rome is uncertain, but it must have been a short time either before or after the death of Antoninus Pius. After his return he was engaged in many disputes with one Crescens, a cynic philosopher, who, though haughty, arrogant, and overbearing, and a slave to the vilest passions, was then in high repute at Rome. This man, in his eager pursuit of popularity, endeavoured, by the basest arts of insinuation, to traduce and misrepresent the christian religion. Justin, with his usual acuteness, exposed the ignorance and malignity of Crescens, and confuted him in several public disputations. This greatly exasperated the philosopher, and he laboured thenceforward to effect the destruction of his antagonist. Nor was it long before an opportunity presented itself. About this time, a woman at Rome, who, together with her husband, had lived a very debauched life, being converted to christianity,

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employed her utmost efforts to reclaim her husband from his vicious courses. The man, however, resisted all her importunities, and his conduct, at length, became so intolerable, that she was induced to procure a bill of divorce. Enraged by this measure, he accused her to the emperor of being a christian: but she having succeeded in obtaining from the emperor a postponement of her trial, he abandoned the prosecution of his wife, and preferred an accusation against Ptolomeus, by whom she had been converted to christianity. Ptolomeus confessed himself to be a christian, and was solely on that account thrown into prison and cruelly tortured. Being at last brought before Urbicius, the prefect of the city, he renewed his confession, and was in consequence condemned to death. A christian of the name of Lucius being present, told the judge that it was unjust, and also discreditable to the government, that an innocent man, charged with no crime, should be condemned to death merely for being called a christian: on which the prefect said, "Thou also seemest to be such an one." Lucius replying that he was, the prefect commanded that he, together with a third person who, stepping forth, had, in like manner, avowed himself a christian, should undergo the same punishment. These outrageous proceedings induced Justin to draw up his second apology, in which, after stating the above case, he complains of the injustice and cruelty of punishing men merely for the name of christians;* and having replied to the common calumnies against them, he desires no other favour than that his apology may go forth into the world attached to whatever determination might be adopted respecting them, that the world at large might be enabled to form a just judgment of their real character and desert.

Marcus Antoninus, the reigning emperor, was a great philosopher of the stoical school; but he was attached with a more than ordinary degree of bigotry to the pagan superstitions. He had, at the same time, a very imperfect notion

* The name of christian was then a term of reproach, as several modern names are at the present day.

of christianity, as all indeed must have who do not imbibe its spirit. The fortitude and heroic resolution of christians he ascribed, not to a deliberate judgment, but to mere obstinacy.† This being the temper of his mind it was no difficult matter for Crescens, who had been exceedingly incensed by Justin's activity and zeal, and still more by the unanswerable weight of his arguments, to render him obnoxious to the emperor. Justin, indeed, had expressed, in his last apology, an expectation that Crescens, or some other pretended philosopher, would lay snares to destroy him. In this he was not mistaken.

† It was under the reign of this philosophical emperor that the fourth persecution commenced, in which many christians were put to death, particularly in Asia and France. The cruelties practised in this persecution were such as to excite the horror of the spectators, as well as their astonishment at the intrepidity of the sufferers. Some were made to pass with wounded feet over thorns, nails, sharp shells, &c.: others were scourged till their nerves and sinews lay bare; and after suffering excruciating tortures they were destroyed by the most terrible deaths. Polycarp, as well as Justin, fell victims to this persecution, the rage of which was, after a time, abated by the following circumstance. The emperor having marched against some of the northern tribes, was drawn into a situation of great danger, from which he could not extricate himself, and was at the same time reduced to great extremities for want of water. On this occasion "I craved aid of our country gods," says the emperor in a letter to the senate, "but obtaining no relief, and being surrounded by the enemy, I caused the christians to be sent for, against whom, as I found, I had been incensed without just cause. Being mustered in considerable numbers, they betook themselves to prayer, not only for me but for the army also, beseeching God to help me in our extreme want of victuals and water. I say, falling on their faces, they prayed to a God unknown to me: on which a pleasant and cool shower fell from heaven upon us; but on our enemies great hail mixed with thunder and lightning. Thus we found the invincible aid of the most high God to be with us. Wherefore we give these men leave to profess christianity, lest in answer to their prayers punishment come upon us, and lest I should become the author of much evil by persecuting the christian religion." This affair caused the persecution to subside for a time; but it soon after broke out again with fresh fury in France, and particularly at Lyons, where the tortures inflicted on the christians almost exceed the powers of description.

By the malignant contrivance of Crescens he was thrown into prison, and after undergoing there many preparatory tortures was brought with six of his companions before Q. Junius Rusticus, the prefect of the city, a man highly celebrated for learning and political wisdom, as well as for military skill. He had been tutor to the emperor, who always retained the highest veneration for his instructions, and consulted him on all affairs whether of a public or private nature. Rusticus urged Justin, under pain of death, to obey the gods, and comply with the imperial edicts. The martyr replied, that it was unjust to condemn a man for obeying the commands of Jesus Christ the Saviour. The prefect then inquired respecting his education. Justin told him that he had studied all kinds of philosophy and learning, but that dissatisfied with them all, he had embraced christianity; and that, however despised it might be by those who were themselves in error and delusion, he had found it to be the only true doctrine. "Wretch that thou art," said Rusticus, "art thou then taken with that doctrine?" The martyr replied in the affirmative: and being asked to explain what that doctrine was, he answered, "We believe the one only God to be the creator of all things visible and invisible, and we confess our Lord Jesus Christ to be the Son of God, foretold by the prophets of old, and who shall come to be the judge of quick and dead: he is the Saviour, teacher, and Lord of all his true disciples." Justin further stated, in reply to the prefect's questions, that the God of the christians was not confined to any particular place; but that he himself had been in the habit of instructing at his own dwelling all who came to him. "Hear," said Rusticus, "thou who art celebrated for thy eloquence, and thinkest thyself possessed of the truth; dost thou suppose, if I cause thee to be scourged from head to foot, that thou shalt go to heaven?" Justin expressed his hope that he should enjoy the portion of all true christians: the divine favour, he added, is the inheritance of such, and shall continue to be so to all eternity. Being farther questioned on this sub-

ject, he said, that he not only hoped, but knew, with an assurance which excluded doubt, that he should go to heaven and receive a glorious reward.

Rusticus finding it useless to continue the conversation, commanded Justin and his six companions, who had also undergone an examination, to sacrifice to the gods. "No man," said Justin, "who is in his right mind, will exchange true religion for impiety and error." And being threatened with tortures if he persisted, he added, "there is nothing which we desire more than to endure torments for the sake of our Lord Jesus Christ, and to be saved. For this will promote our happiness, and give us confidence before that dreadful tribunal of our Lord and Saviour, before which God has appointed that the whole world shall appear." In these sentiments of Justin the others concurred, "What you intend to do," said they, "do quickly, for we are christians, and cannot sacrifice to idols." The prefect, on hearing this declaration, sentenced them, *for refusing to sacrifice to the gods and to obey the imperial edicts, to be scourged and beheaded according to the laws.** The martyrs rejoiced and blessed God: and being led back to prison they were, according to their sentence, first scourged and afterwards beheaded. This event appears to have taken place about the year 163,† four years before the martyrdom of Polycarp.

In a future number some account will be given of the character and writings of Justin.

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To the Editor of the Christian Observer.

THE obduracy of Pharaoh's heart has frequently, without due reflection, been ascribed to the immediate and internal agency of God himself. Hereby God has been exhibited as the actual author of sin; whereas it is infallibly certain,

* And yet the Emperor Marcus particularly acknowledges his obligations to this same Rusticus, for teaching him to be of a placable and forgiving temper. "An instance, one among thousands," observes Mr. Milner, "that it is possible for a man to be strongly impressed with many beautiful ideas of morality, and still to remain an inflexible enemy to the gospel."

† Cave makes it 165.

that "God cannot be tempted with evil, neither tempteth he any man." James i. 10.

For a complete investigation of this subject, it will be proper to examine in succession the several passages of scripture, on which the heretical notion is founded, and from which it has been thought to derive an incontrovertible sanction. The original word, indeed, for *harden* is not always the same, but is occasionally varied. For sometimes it is חִמַּק, sometimes כָּבַד, and once קָשָׁה. And as they are metaphors that stand for different conceptions in the human mind, it were to be wished, that our translators had in each case diversified the rendering; although, in fact, they would not thereby have restrained all readers from charging God foolishly. For under each form of expression God is, *to appearance*, represented as repeatedly instigating Pharaoh to the actual commission of sin; and as prevailing on him to persist in a contumacious spirit of rebellion against the commandment addressed to him, in the name of God himself, by the hand of Moses.

The first passage in which the assertion occurs is Exod. iv. 21—23. For there God requires Moses to go to the king of Egypt, and demand the emancipation of the Israelites by divine authority; and at the same time to demonstrate the truth of his own divine mission by performing in Pharaoh's presence those particular miracles, which are mentioned in the beginning of the chapter. "But," says God, חִמַּק, "I will harden his heart, that he shall not let the people go." The verb חִמַּק properly signifies to fortify, to invigorate, to render bold and intrepid; and, connected with לֵב (heart,) it denotes resolution and obstinacy. Thus by a hard heart, in all languages, is understood that which is inflexible, inexorable, and unrelenting. To prepare Moses, therefore, for his disagreeable reception at court, and prevent his astonishment at what would happen, the Lord previously assured him, that he himself would encourage and embolden Pharaoh to resist the solemn requisition. For Pharaoh, by his cruel oppression of the Israelites, had already provoked the

Lord to anger ; and the Lord was determined to punish him with signal strokes of severity, so soon as his flagitious enormities should be carried to their utmost length. This was a just procedure, and unexceptionable.

Moses, accordingly, delivers the message of Jehovah. Pharaoh treats it with contempt : and, in justification of his refusal to liberate his captives, he urges a rational argument. For whilst he acknowledged no other God, but such as Egypt professedly worshipped, he naturally said, (chap. v. 2.) "Who is Jehovah, that I should obey his voice to let Israel go? I know not Jehovah, neither will I let Israel go."

Hitherto was no need of any supernatural impulse, for the purpose of constraining Pharaoh to adopt a political measure, to which he was predisposed by the innate pride, insolence, and brutality of his own heart. How the Lord verified his own declaration to Moses, ver. 21. will be seen in the sequel.

The next passage which calls for our attention is chap. vii. 3. Here God says, in the Hebrew, *אָקַח*; and, in our translation, as before, "I will harden." Now *אָקַח*, in Kal, signifies *to be stiff* and *obstinate*; and, in Hiphil, *to stiffen* and *render obstinate*. It is probably, in its present application, a metaphor borrowed from the refractory disposition of oxen, that endeavour with all their might to exempt their necks from the imposition of the yoke. As a noun adjective, *קָשָׁה* is constantly connected with *עֵר*, *neck*, in chap. xxxii. 9. xxxiii. 3. Deut. ix. 6. x. 16. From hence is borrowed the epithet, by which St. Stephen characterized the Jewish opposers of the gospel. Acts vii. 51. Thus was Pharaoh to become stiff and stubborn, rigid and intractable, under the mighty hand of Jehovah.

Moses and Aaron, pursuant to divine direction, Exodus vii. 10—13. went in unto Pharaoh; and when Aaron cast down his rod before him and his servants, it became a serpent. Pharaoh, unwilling to yield to conviction, summons the wise men and the sorcerers and magicians of Egypt, to see whether they could exhibit the like phenomenon by their enchantments. The event gratified his wish. For Jehovah per-

mitted their rods also to be transformed into living serpents : and it was by this permission that he is said to have *hardened* (*קָשָׁה*) Pharaoh's heart, ver. 13.; for though Aaron's rod evinced the superiority of Jehovah to all the fictitious gods of Egypt, by devouring the rival rods; yet Pharaoh considered himself to be furnished, in the miracle performed by the magicians, with a plausible excuse for refusing to comply with Jehovah's demand. He wilfully closed his eyes, and excluded from his mind the light of divine evidence. And thus was his heart, through a judicial dispensation of Providence, stiffened and confirmed (ver. 14.) in the impious resolution of still holding the people in a state of bondage.

It is to be observed, that in this fourteenth verse is introduced a new word for *hardened*, *כָּבֵד*; of which the primary idea is to be *heavy* or *weighty*. In a figurative use it signifies many other things; particularly, as here, to be *dull* and *stupid*, *slow of understanding*, dead to all sense of remorse, and totally insensible of any religious impression. Such was the present picture of the tyrant's heart. The same instance of moral turpitude is denoted by heavy ears, Isaiah vi. 10. and a spirit of slumber, Rom. xi. 8.

Obstacles being thus far removed, and a preparation made for a solution of our difficulty, let us pay attention to the remaining passages; wherein one or other of the three fore-mentioned words is employed to describe the unparalleled wickedness, by which the heart of Pharaoh was actuated.

The next in order is chap. vii. 22. With the rod of Moses Jehovah smote the waters of the Nile, and they became blood; and all the streams and pools in the land exhibited the same proof of divine displeasure. The fish died; and the people were every where distressed. Again the magicians are summoned into the royal presence; and again they are suffered by Providence to perform a like miracle by their incantations. In consequence hereof Pharaoh's heart (ver. 22.) was *hardened*, (*קָשָׁה*) it refused to relent; "neither did he hearken unto them, as the Lord had said." Josephus's remark is, that no

sooner had this plague ceased than the King changed his mind, and would not permit the people to depart. "And Pharaoh turned, and went into his house; neither did he set his heart to this also," presumptuously treating the awful event with a total neglect and disregard.

Within seven days afterward succeeds another severe scourge, an immense multitude of frogs (chap. viii. 6.) over-spreading the whole land. The king is frightened; and promises, on the removal of the scourge, to liberate the people. "But when Pharaoh saw (ver. 15.) that *there was respite*, he hardened (חָכַר) his heart, and hearkened not unto them; as the Lord had said." The alleviations and breathings which he had hitherto experienced, excited in him the flattering expectation that in every future trial he should obtain a parallel relief.

The next judgment was the transmutation of all the dust of the land into lice, or filthy cutaneous vermin, cleaving both to man and beast, chap. viii. 17. Here the magicians were baffled. For they were not able to produce the like animalcules by all their diabolical arts; and were compelled to confess unto Pharaoh, saying, (ver. 19.), "This is the finger of God." And (rather *but*, as *vau* is translated, chap. viii. 12. and x. 27.) notwithstanding this discouraging circumstance, "Pharaoh's heart was hardened," (חָכַר,) being neither melted nor mollified (says Josephus) by this plague, "and he hearkened not unto them, as the Lord had said." Most probably he resumed fresh spirits from the subsequent removal of the plague; which evidently took place, though it is not expressly mentioned.

Now follows the public calamity of pestiferous insects, which in vast armies covered the face of the land, and filled the houses both of Pharaoh and all his subjects, the Israelites in Goshen alone excepted. The king, struck with a panic, relented so far as to send for Moses and Aaron, and to consent that they might go a little way into the wilderness to sacrifice to the Lord their God. He also condescended to say, "Intreat for me."

But, after the extermination of the flies, "Pharaoh hardened (חָכַר) his heart, ver. 32. at this time also, neither would he let the people go."

Here it must be evident to every unbiassed reader, that the phraseology which occurred in ver. 19, exactly corresponds in meaning to that which is adopted by the sacred historian, both in this 32d verse and also the fifteenth; and that it precisely signifies, that Pharaoh drew a wrong conclusion from the "respite" which was granted him, and in abuse of the divine forbearance had the audacity still to retain the people in a state of most cruel vassalage.

The next judgment was that of "a grievous murrain" inflicted on the cattle of the Egyptians, in consequence of which they all died. And though it appeared, from an inquiry purposely made on the occasion, that "there was not one of the cattle of the Israelites dead;" yet still "the heart of Pharaoh (chap. ix. 7.) was hardened" (חָכַר); still he refused to obey the divine requisition, "and he did not let the people go."

In the plague of boils and blains, recorded in the ninth chapter, it is manifest that "the Lord hardened (חָכַר) the heart of Pharaoh" (ver. 12.) as before, by its suspension. And in the plague of hail, &c. it is particularly mentioned, that although Pharaoh had again been compelled by the terrors of his mind to solicit the intercession of Moses and Aaron, ver. 28.; yet "when he saw that the rain, and the hail, and the thunders *were ceased*, he sinned yet more, (ver. 34.), and hardened his heart (חָכַר), and the heart of Pharaoh was hardened, (חָכַר, ver. 35.) neither would he," &c.

In each of the remaining plagues the Lord also is expressly said to have hardened the heart of Pharaoh. Yet the sense, which we are to affix to the assertion, must assuredly be analogous to that of chap. viii. 19. For the Lord, in just judgment, delivered him up to the delusive reasonings of his reprobate mind; and, by a successive repetition of tender dealings, confirmed him in his impious and tyrannical re-

solve of perpetuating (if possible) the captivity of the Israelites. It was not that the Lord, by any mechanical impression, or evil injection, rendered the heart of Pharaoh totally indisposed to obedience; because then God would actually have been the author of sin, and even have *compelled* him to sin (which is impossible): but that, in a way of punishment, he abandoned Pharaoh to himself, and by renewed instances of clemency and longanimity rendered his wilful disobedience inexcusable. Pharaoh always reasoned on the subject, and reasoned absurdly: for, instead of inferring his own danger from what he had already suffered, and from the consideration of Jehovah's tremendous power and wrath; and, instead of being moved by the mercy which he experienced to alter his conduct; he interpreted every act of divine lenity as a proof of his own personal security and final impunity. He despised the riches of God's goodness and forbearance and long-suffering; not knowing, or not considering, that the goodness of God, as a voice from heaven, solemnly called him to repentance.

When the Lord says in chap. x. 1. that he had "hardened (כבד) the heart of Pharaoh and of his servants;" the interpretation is thus to be deduced from the concluding verses of the foregoing chapter. By the clemency which I have testified in withdrawing the rod of chastisement, I have increased their mental stupidity and infatuation, preparatory to their deserved punishment, "that I might shew these my signs," &c. &c.

The 20th and 27th verses require the same explanation. For both the locusts, and the preternatural darkness, continued only for a limited season; and being each withdrawn, through the intercession of Moses, in compliance with Pharaoh's request, afforded a temporary respite. It is to be observed, however, that in these and all the remaining passages which belong to our subject, (viz. chap. xi. 10. xiv. 4. 8. 17.) the original word for *harden* is invariably *קם*, suggesting the idea of animation and encour-

agement. For the king had now filled up the measure of his iniquities; and his tyrannical pride, like one of the lofty pyramids which he had constructed with the sweat and the groans of the Israelites, had reached its summit; and the abused patience of Jehovah was exhausted. Pharaoh, under the curse of divine dereliction, madly pursues the seceding Hebrews; and he confidently persuades himself, (chap. xv. 9.) that an unwarlike people, dispirited, and debilitated by the chain of slavery, will fall an easy prey to his well-disciplined army, his chariots, and his horsemen. But behold! the Red Sea, which stricken by the rod of Moses miraculously opened its bosom and afforded God's people a dry and safe transition to the opposite shore, by an awful reverse of divine superintendence, swallowed up Pharaoh and every individual of his presumptuous host in a watery grave.

Origen has made some excellent observations on the subject before us in the twenty-first chapter of his discourse, entitled, *Philocalia*, and applies to its difficulties the same kind of solution. Particularly by way of illustration, referring to Heb. vi. 7, 8, he remarks, that the same fertilizing showers which, in cultivated earth, contribute to the growth of wholesome grain, produce from a deserted soil thorns and thistles and noxious weeds; and that the same splendour of the sun, which gives liquidity to wax, exsiccates clay.

The professed design of the foregoing essay is to vindicate the holy scriptures from the calumnies of infidelity, to put to silence (if it may be) the mouths of gainsayers, and to vindicate the ways of God to man. And we should all learn, from this awful history of Pharaoh, to beware of contradicting any part of God's revealed word, or of resisting in our own minds its kind admonitions and exhortations; lest by insensible gradations we contract a callosity of heart, and unexpectedly perish in our sins under the frown of an incensed God. Nor should we forget, that we are all naturally in a state of Egyptian bon-

dage, "tied and bound with the chain of our sins," and held captive by Satan our ghostly Pharaoh; that Jesus, the adorable antitype of Moses, came down from heaven "to set at liberty them that are bruised," and to deliver us from the bondage of corruption into the glorious liberty of the children of God. If he therefore, the eternal Son of God, "shall make us free, we shall be free indeed." And we shall then be able, through grace, together with all the saints, to "give thanks unto the father, who hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, in whom we have redemption through his blood, even the forgiveness of sins."

Nor should we, in the awful judgments of God, overlook the brilliant displays of his mercy. For in all the variations of his Providence he glorifieth himself; and we ought to contemplate and admire his glory, and sing his praise. When Jehovah arose to smite with his plagues the land of Ham, then "he brought forth his people with joy, and his chosen with gladness." And the grand object of his favourable interposition was, not merely that they might recover their temporal freedom, but "that they might be a holy people unto himself; that they might observe his statutes and keep his laws." In the same exertions of his power, by which he rescued their bodies from thralldom, he made provision for the welfare of their souls. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

To his enemies also in the tremendous inflictions of his wrath he sent a message of peace: for they were conspicuous demonstrations of his superiority to all the pretended deities of Egypt, and called aloud on the people to renounce their idolatry, and to worship Jehovah the God of Israel. And it is evident, that on many of their minds those sore chastisements,

explained and enforced by the words of Moses, made a most happy impression. For when, particularly, the storm of hail, and thunder and lightning, was openly denounced; then (chap. ix. 20.) "he that feared the word of the Lord amongst the servants of Pharaoh, made his servants and his cattle flee into the houses." Moreover, the ministers of state addressed a remonstrance to the throne, (chap. x. 20.) and importunately urged the liberation of the Hebrews: and so deeply affected were great numbers of the Egyptians by the flagrant impiety of the king and their fellow-subjects, that (chap. xii. 36.) "the Lord gave his people favour in their eyes," and they loaded the children of Israel with costly presents at the time of their departure, and even (according to Josephus) shed tears of penitential remorse.

The vengeance poured on the Egyptians was also an act of general mercy to the human race. For when the knowledge of Jehovah, the true God, was confined to the family of Jacob; and when all other nations were enslaved to the grossest superstition and idolatry; what scene could be so proper for the public exhibition of God's supremacy and power as the renowned Memphis, the metropolis of the Egyptian realm, flourishing in arts and arms, the seat of science, and the university of the world? To such a crisis how applicable were the words of inspiration, (Ps. xlv. 8. 10.) "Come, behold the works of Jehovah, what desolations he hath made in the earth! Be still, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth."

To the Editor of the Christian Observer.

In a paper which I lately addressed to you (p. 640) I expressed an opinion, that religious feelings might be too ardent; but I could not then, consistently with the leading object I had in view, enter into the details I wished in proof of my position. I therefore now take the liberty of conveying to you a few observations in support of it. Let me premise, however, that instead of ap-

proving the cold addresses which are so frequently heard from our pulpits, I am a zealous advocate for warm and animated preaching. But the old maxim, to observe the golden mean, holds in this point as well as in others, and though the error on the side of too little animation in the pulpit is by far most prevalent in the Church of England, yet there are some pastors, both in the church and among the Dissenters, who run into the opposite fault. To this they are strongly impelled by a numerous class of their hearers, who think that their feelings cannot be too much roused. Now, Sir, it appears to me, that if the feelings of a congregation are extremely acute, various evils will follow.

1. Men will be led to judge of their religious state rather from the fervency of their feelings, than from their fighting the good fight of faith in the habitual tenor of their lives. I shall add nothing on this head to what is so well said by "a friend to practical preaching," in your number for August last, p. 468.

2. There will be great danger of the feelings being worn out, as it were, and of the man becoming callous to religious impressions and past feeling, without holy habits being acquired. As this point was the subject of a paper which you published in your volume for 1803, p. 342, I will not now enlarge upon it.

3. If the system of a minister be to excite violent emotions, or if that of the private christian be to be always longing for such emotions and not to be satisfied without them, there is great reason to fear, either that no solid and permanent change of heart will be effected, or, if it be effected, that it will be partial, unsteady, and slow in its progress towards christian perfection. This is the position in the paper I last addressed to you, on the several parts of which I wish now to give you my sentiments more fully.

When the mind is harrowed up by excessive feeling, how likely is it to form opinions, which it will afterwards find to be false; to make resolutions, and enter upon undertakings, without counting the cost; and to proceed at

times in its new course with an ecstatic fervour, which soon wears itself out, and is succeeded by languor and debility! In proportion as these circumstances occur, they prepare the way for disgust, and for the desertion of a line of conduct, which has produced so much disappointment and vexation. The recoil in such cases is often terrible, and "the last state" of those who have experienced it is worse than the first.

But suppose a permanent change of heart to take place under violent emotions; is it not likely to be *partial*? A *general* renovation of character must, under God, be founded on a general view of the leading doctrines in the christian system, and on being impressed by all of them. But what is the case of a man under the dominion of violent emotions? He will be so forcibly struck by some parts of the system as nearly to lose sight of others. Perhaps he is agonizing under a sense of his guilt. Will he be likely to see in their proper colours the love of the Saviour, and the all-sufficiency of his grace? If not, he will not "behold as in a glass the glory of the Lord, and be changed into the same image from glory to glory, even as by the spirit of the Lord." (2 Cor. iii. 18.) He will be deficient in holy confidence in the Redeemer, and in love and gratitude towards him. Suppose him to have taken a different turn, and to be absorbed in the contemplation of the ineffable love of Christ, and of the privileges of his people: joy will reign in his bosom. But will the grace of humility, the foundation of all other graces, prosper and keep pace with it? Will his watchfulness against temptation suffer no intermission? Will he keep his body (and his soul too) under, and bring it into subjection, with the zeal of one who fears lest he should be a castaway? It is not, I own, to be expected, that so frail a creature as man will not at some times be too much or too little impressed by particular parts of the christian system, so as not to have just and enlarged but partial views of the counsel of God. But this must be confessed to be an evil. Ought then a course to be adopted, which is likely to aggravate it tenfold? It may be asked, whether ecstatic emotions may not arise from

large and comprehensive views of the gospel. I will not say, that they never may: but they so seldom do arise from such views, that, wherever they appear, it is much to be apprehended that very confined views accompany them. The nature of man will scarcely admit of his mind embracing the different parts of a large and comprehensive system, when he is greatly agitated; and least of all of his doing so, when the things which demand his attention are so much opposed to each other as the depth of his own guilt, and the riches of divine mercy; as *God* working in him both to will and to do of his good pleasure, and the obligation which lies on him to work out his own salvation. We find this to be the case in all the affairs of life. When a person is overwhelmed with grief for the loss of a relation, is he at that time disposed to take a fair and impartial view of *all* God's dealings with him, and to be impressed as he ought with joy and gratitude for the numerous blessings which still remain? It is unnecessary to multiply illustrations of this sort, or to insist longer on the partiality and contractedness which must be expected in the religious views of a congregation under the influence of very strong emotions.

But though the religious views, and the change of character of such a congregation, will be partial, perhaps they may be steady. Suppose they were so, what would be the case? That there would be steadiness in a disfigured and mutilated christianity: that some, for instance, would be steady in a violent sorrow for sin without joy or confidence in the Saviour, and without the love and peace which attend them; while others would be steady in religious joy without an abiding and practical sense of daily weakness and guilt. Would such a steadiness exhibit the lineaments and proportions of christianity? Would even those fruits which bore a fair appearance be genuine and of the right flavour, when the growth of a soil unproductive of other fruits appointed to be their inseparable companions?—Would a character so formed bear any just resemblance to Christ, in whose image his true followers are to be renewed? But, in fact, steadiness and

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consistency are scarcely to be expected in a change accompanied by very violent emotions. Such a change has generally its foundation in views too scanty, and resting on too little sober evidence to be depended upon: and always in feelings too acute and exhausting to be equable and consistent. What then is likely to be the fate of the superstructure? It will be at the mercy of whatever can affect views which are so liable to violent and capricious changes, and feelings which are exposed to sudden gusts from every point of the compass.

Nothing need be said to shew, that a character, in which the renovation to newness of life is, in an unusual degree, both partial and unsteady, must be even at the best comparatively slow in its growth in grace. Well may christians, formed in this school, often complain grievously of the insuperable difficulties they meet with in their holy warfare. Instead of putting on the whole armour of God they rush into the field furnished with few weapons of any kind, either to defend themselves or annoy the enemy. What wonder then if they should be wounded on every side, and obtain few or no victories? on the other hand, can we be surprised if this school should send forth not a few who, hurried on by a sanguine temper and strong natural passions, say that they are christians, but are not; mistaking ardent feelings and an unsanctified zeal for a change of heart, and indecently exulting in spiritual privileges to which they have no claim?

B. T.

To the Editor of the Christian Observer.

IN my first paper on the importance of practical preaching, which you were pleased to admit into your miscellany for August last, I took occasion to encounter some of those prejudices, existing among professors of the gospel, against that kind of preaching which may be termed strictly *practical*. In doing this I was led to introduce the principal, and indeed conclusive argument in favour of this species of instruction, the example and injunctions of our Lord and his apostles. Very many passages of scripture might be adduced

which prove incontestably the truth of my proposition. In addition to what I have before advanced upon this point, I shall produce one or two places of holy writ, which are, as it seems to me, express and decisive, and afterwards proceed to consider the subject in another point of view.

The first of these passages is in 1 Tim. chap. vi. ver. 17, 18, 19. "*Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us all things richly to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate, &c.*" In this place, then, we have an express injunction from St. Paul to Timothy to inculcate, upon proper principles, one particular feature of practical religion, the exercise of liberality. And, by parity of reasoning, it is surely allowable to conclude, that the same charge was to be extended to every other duty of the gospel. Timothy, we find, was not simply to set before his converts the love of God to man, and afterwards to leave it with their gratitude to make the due returns of obedience. St. Paul, we may be persuaded, was not ignorant that, wherever the grace of God was received into the heart by faith, it would be accompanied, under the influence of the Holy Spirit, by a suitable conformity to the will of God: but the end was to be connected with the means adapted to its accomplishment; and these means were practical instruction and exhortation. We see then that practical preaching is perfectly consistent with a belief in those sanctifying influences of the holy Spirit which always accompany true conversion.

The second passage I shall quote is from Titus, chap. ii. ver. 1, 2. "*But speak thou the things which become sound doctrine: that the aged men be sober, grave, temperate, sound in faith, in charity, in patience.*" I could wish particular attention to be paid to the three last circumstances mentioned, "*sound in faith, in charity, in patience;*" because, in this place, the distinction between doctrinal and practical preaching is expressly marked.

To be "*sound in faith*" relates to doctrine: to be sound "*in charity, in patience,*" evidently refers to practice. We see then, in this passage, what Titus was to preach; and, since these are directions given to one of the most ancient ministers of the gospel, they easily apply to all his successors, and cannot, without a manifest failure in their duty, be neglected by them. Nor will the force of this conclusion be evaded by a plea sometimes made, that "*a whole sermon cannot be preached upon practical topics, and that it is sufficient, if these be introduced at the end of a discourse, for the sake of shewing the effect of those doctrines which constitute the substance of it.*" To do this is to divest practical instruction of its due importance, and to reduce it to a few vague and general exhortations, foisted in at the close of a sermon to save the credit of the preacher. In St. Paul's charges I see no difference made between the *degree* of study, which ought to be applied to each of these departments of instruction. They seem both to be considered as equally requisite, and each of course ought, occasionally, and, in its turn, to compose the substance of a minister's discourses. Let the principle and the effect never be separated: but, in cases where a minister is appointed over a settled congregation, and where that congregation is in the constant habit of hearing from his lips the peculiarities of christian doctrine, it ought surely to be his business sometimes to devote the *substance* of a discourse to the explanation and enforcement of those duties, which every good man is bound to study and observe. And this, Sir, is all which I contend for.

Waving, however, any farther proof from scripture concerning a minister's obligation to practical preaching in its strictest sense, it may be useful to consider the subject in another point of view: not entirely as it relates to private christians, but as it affects the general morality of the world. In this light a practical preacher of the gospel is of essential service to the cause of common virtue, and, by maintaining the moral duties of christianity

in their true extent and purity, tends to check the inroads of vice and licentiousness, and to preserve in a good measure that external decency of manners, and respect for religion, which, however some may affect to dispise them, are the foundation of those remains of order and comfort which are still felt, notwithstanding the vices and follies of mankind.

There needs no great range of observation to convince any man, who is acquainted with his Bible, that the general morality of the world is deficient in its rules, and erroneous in its principle. The principle of most men's morality rises no higher than interest, convenience, restraint, constitution, or, to say the most, a persuasion of the excellency and expediency of virtue. But are any of these principles to be compared with the purity of that which makes love to God the foundation of obedience, and which proposes the gratitude arising from the love of God to us as an incentive to stimulate us to the practice of our duty? Yet, if this be the sole principle of obedience which the Bible teaches, those systems of morality, which leave out this fundamental motive, must evidently be erroneous in their principle. But the rules of fashionable morality are no less lax and deficient, than the principle, which suggests them, is erroneous. They often put "darkness for light, and light for darkness," and are commonly so confined in their operation as to reach no farther than the outward action; and so, by falling short of the heart, to miss the source and substance of all good or evil. Besides all this, these rules admit of such numerous exceptions, and are dependent on so many circumstances and situations which dispense with their observance, that it would puzzle any plain man to settle their standard, or to calculate the instances of allowable deviation. Let us compare with this the stern and unbending morality of the gospel, and we shall find that before the application of this criterion the rules of worldly morality must sink into disgrace.

This, I apprehend, is a true, though very general picture of the morality of the world. Now, without an occasional

detection of its fundamental errors, and frequent and vigorous remonstrances against its imperfect operation, the passions and interests of men have a tendency to weaken, more and more, its obligation, and, in the end, to banish out of the world those remains of principle and virtue which, in spite of the inroads of vice, still keep society in some little order. Whatever therefore is calculated to counteract this tendency, to confirm men in the practice of their duty, lax and imperfect as it may be, and, by exposing vice in its most hateful colours, to shame it, if possible, out of its excesses, must be considered as promoting an end most favourable to happiness, and indeed most necessary to the well being of society. The torrent of vice runs in numerous directions, and with an impetuous career. Certainly all its outlets and channels cannot be stopt; and, perhaps, not one of them completely and effectually. But its progress may, in many instances, be checked and weakened. The "overflowings of ungodliness" may be in some degree suppressed; and their natural tendency, which is to inundate and overwhelm the world, though not perhaps to be finally overcome, may still be protracted in its operation. To drop the metaphor, it rests I believe with the ministers of God's word, and with them chiefly, by exposing, reproving, and shaming the follies of mankind, to prevent them at least from increasing to a degree which would be dangerous to the very existence of society. To this important end nothing can be so conducive as the explanation and enforcement of evangelical precepts, or, in other words, the practical preaching of the gospel. Taken in this light, the sermons of Mr. Gisborne cannot be too much commended. One of their chief objects is, to trace to their sources the subterfuges of error, to pursue vice to those retreats and lurking-holes which it easily meets with in the passions and interests of men, to strip it of its deceitful ornaments, to expose its filthiness, and, by a close and scrupulous comparison of the morality of the gospel with the fashionable tenets of the world, to mark their separation by a line so broad and visible, that no one, I think, who is not wilfully

blind, can overlook the striking force of the contrast, or evade the strength of the conclusion.

In this sense then, Sir, I consider practical preaching as a very important thing. I consider it, not only as tending to instruct the people of God, and to build them up "a holy temple in the Lord;" but as productive of much good in shaming and suppressing the incursions of licentiousness, and as confirming even the people of the world in the practice of useful decorum, and religious observances. If any one choose to dispute this point, and cannot perceive the existence of that influence which I have been endeavouring to maintain, I would refer him to the chapter in Mr. Fuller's *Gospel its own Witness*, entitled, "Effects of Christianity on the State of Society;" where that gentleman very ably demonstrates, that the religion of Christ has "given to the morals of society at large a tone, which deism, so far as it operates, goes to counteract."

To spin out one particular thread of discourse to too great a length is dangerous. I shall now, therefore, take my leave of this topic. As the labours of the Christian Observer seemed in some measure devoted to the promotion of that object which has been the subject of my discussion, I thought, Sir, I could no where present the hints I had to offer more properly, than to your useful Miscellany.

A FRIEND TO PRACTICAL
PREACHING.

To the Editor of the Christian Observer.

WHEN I sent my letter to the Christian Observer it was my intention not to engage in controversy with any person whatever. I endeavoured to state my observations with clearness and moderation; and though I never expected that what I advanced would remain unanswered; yet, supposing that the Christian Observer would adhere to its professions of impartial justice, and would admit nothing but temperate discussion on the subjects I considered, I determined to give no reply to any opponent, but quietly to leave the public to judge of the respective merits of our different arguments. I feel myself

obliged, however, to support what I have advanced. In doing this, I shall endeavour to occupy as little as possible of your time and paper.

I allow that my first opponent B. T. W. has expressed his opinions with proper moderation. But I cannot consider what he says as any answer to my arguments. He insists much upon the superior usefulness of extemporary sermons. Now, in the Christian Observer for May, I have, in very few words, given my opinion respecting the comparative usefulness of extemporary sermons: but, at the same time, I declared explicitly my determination not to discuss the subject; and none of my arguments are connected with it. However good, therefore, the ideas and arguments of my opponent may be, they are quite irrelevant when considered as an answer to my paper. If he did not choose to answer my arguments, but wished to rest the whole weight of his opposition on the superior usefulness of extemporary sermons, I apprehend that he ought to have proceeded in a different manner. Allowing, *for the sake of argument*, the force of what I have advanced, he should have compared together the evil I have mentioned as resulting from extemporary sermons, and the good he imagines that they exclusively produce; and should have proved that the good exceeds the evil. But this he has not attempted to do.

I shall now consider the answer of *Napa*. Any man may easily follow the example of this controversialist, who is not sparing of reflections and insinuations which cannot place *his* "evangelical" principles high in my estimation. The human mind is a soil which generally produces an abundant harvest of noxious weeds. Every disputant should attend to what is contained in the Christian Observer for July, which condemns, in religious controversy, "every sentence and phrase which even approaches to sneer and irony, &c.;" and which commends the following resolution, "I shall not consider myself justified in any attempt to sink his character in the world, by representing him in any other light than that in which every christian minister would wish to see his brother, as zealous for the honour of

that master in whose service he is engaged." The first argument which *Napa* makes use of is this, "that, if there be any argument at all in the third paragraph of" my "letter, it comes with equal force against evangelical doctrines as against extemporary preachers." This I absolutely deny. Is there no difference between what is *essentially necessary*, and what some men (contrary to the opinion of many of their brethren) judge to be expedient and useful? No clergyman is at liberty to preach the gospel, or to preach "only moral sermons," according to his inclination or private opinion. If he choose to officiate as a minister of our established religion, he is obliged, by the commands both of God and the church, to preach the truth as it is in Jesus. But no man will contend that every clergyman is *obliged* to preach extemporary sermons. If the gospel of Jesus Christ, when distinguished from mere morality, be not *necessary* to salvation; if the church lay no obligation upon her ministers concerning this matter; and if "the number of clergymen," "who preach evangelical sermons," "is comparatively small;" then I should not hesitate to exhort the clergy *not* to preach the gospel. The grand object I have in view in my letter is, to persuade the clergy not to pursue any measures, *not absolutely necessary*, which may increase in their congregations that disposition to leave the church, which the due execution of the ministerial office unavoidably produces in certain circumstances.

I shall not take up your time with pointing out all the unproved assertions and strange contradictions which are to be found in the paper of *Napa*; but only remark on one or two passages. In p. 408 my opponent says, that extemporary preaching "is the painful subject which rankles and festers in" my mind. But what proof does he bring of this? He brings no instance to prove any irritation of my mind: he does not notice one peevish ill-natured expression I have made use of. But let the reader judge if the following expressions do not manifest a considerable degree of irritation in my opponent's mind. He tells me that my "sentiments might, indeed, suit the creed of a popish priest,

whose principal business is to *say mass*, and whose motto is, *ignorance the mother of devotion*; and they may be very congenial to the sanctimonious spirit of modern Pharisees, &c." And in p. 410, he says, that "God has, from age to age, blessed" extemporary preaching "beyond any other mode which convenience, timidity, trimming compliance, laziness, ignorance, or any other motive or infirmity, has more recently invented and adopted." Is that mind dispassionate which can thus speak concerning a manner of preaching adopted by such men as Mr. Walker of Truro, and Mr. Milner of Hull? I shall now give an answer to what my opponent says concerning prayer and preaching the gospel. He observes concerning me, "but even here he may find himself mistaken." If I be *mistaken*, it is, I think, by *Napa*: but I do not find that I have *made a mistake*. My opponent has pursued a very strange method of subverting my arguments. He says to me, without any hesitation or proof, your method of stating the matter has "nothing to do with the argument;" and then states the question as is most convenient to his own views. But is it true that, in estimating the comparative importance of prayer and sermons, it is unnecessary to inquire whether men are converted "without prayer" or "by prayer?" Will not prayer be of more or less importance according to the answer given to this inquiry? My opponent concludes that "preaching the gospel" is the primary duty of a minister, because it is "the grand means which God employs and honours for the conversion of sinners." That is to say, he estimates the *importance* of *preaching* the gospel, by the use God makes of it in the conversion of the ungodly: but he will not allow me to estimate the importance of *prayer* by the *very same rule*. If *Napa* still chooses to ask, what are the most usual means employed by God for the conversion of the ungodly, I answer, prayer and the preaching of the gospel. If we separate these means, then I say that the effect is sometimes produced by *prayer alone*; but *never* by *preaching alone*: and therefore prayer is more *necessary* than preaching: it is also *more frequently useful*: it is more honoured by God. Both prayer and evan-

gelical sermons are generally employed by God in the conversion of the ungodly. Whenever both means are made use of, it is impossible for us to say which of them has the *most* efficacy: and, therefore, in estimating their comparative importance, we must decide by the number of cases in which each is employed. But this is only one way of forming our judgment: it is, however, the only one noticed by my opponent. What he advances concerning the *usefulness* of extemporary sermons, requires no other answer than what I have given to B. T. W. *Napa* asserts, that extemporary preachers "constitute the majority" "of the evangelical clergy throughout the kingdom." By extemporary preachers I mean those persons who *generally* use no notes in the pulpit, or who write down but a very small part of their sermons. I can only say that, as far as the knowledge of most of my friends and of myself extends, the assertion of *Napa* is by no means justified by facts; and I do not exclude the metropolis in my calculation. In reply to what is said concerning the manner of preaching in ancient times, and at present in foreign nations, I answer, that in all I have said, or shall say, I must be understood as speaking of what is *advisable in existing circumstances*; considering the opinions and manners of the clergy in general; considering also the opinions and dispositions of the people, both of religious professors and of those who are indifferent to religion. If this be done, I think facts justify me in saying that extemporary preachers, without design, increase the number of Dissenters in the nation. Before I conclude, I judge it necessary to observe that I have not noticed every thing brought forward by my opponent; partly, lest my answer should be too long; and partly, because some things are of such a nature as cannot be decided in any other way than by a reference to facts; and these facts may vary considerably in different places.

CHURCHMAN.

Essay on the proper mode of conducting Charity Schools.

(Continued from p. 608.)

THE third head which I proposed to

consider was *the regulation of the TEMPER*. Whoever is entrusted with the charge of education should be thoroughly sensible of the superior importance of the regulation of the temper, when compared with the mere acquisition of learning. Life may be usefully spent, and happily enjoyed, without learning: but without the due regulation of the temper it must be wretched; and it will certainly also be, in some degree, injurious to others. It is the more necessary to make this remark, because it is the great error of the present day to overrate, in education, accomplishments and talents; and to undervalue what is of infinitely greater moment. Christians may blush to be taught by the ancient heathens a useful lesson on this subject. Both the Greeks and the Romans, in the best ages of their republics, were very little anxious to instruct their children in the knowledge of foreign languages; but were very solicitous to teach them self-denial, patience, contentment, contempt of wealth, and preference of the public good to private interest. This observation acquires a peculiar value, when applied to the class of persons of whose education we are speaking. It consists of those who are destined to labour and servitude, and who may perhaps have to encounter through life the buffetings of adversity, the hardships of poverty, and possibly also the oppressions of power. The learning then, which will be a real treasure to them, *will be that which teaches them to command themselves, to cherish contentment, to suffer with fortitude, and to seek such enjoyments as will be within their reach, and such as are the most substantial, pure, and durable*. This is the learning which every instructor, who is truly wise, will wish to impart to his pupils: and the school in which it is made a principal object to impart it should be valued as a public blessing.

It cannot indeed be expected, that ordinary schoolmasters, who have no idea of the utility of their profession beyond the mere art of teaching to read and write, should watch over the dispositions of their charge with anxious care: but the visitors of charity schools,

possessing juster views of the nature of education, may reasonably be expected to direct their endeavours to this point; which may be done, by incorporating into the general system of the management of the school a plan of attention to this object, and by employing their personal influence with a constant view to its attainment.

The general system of the school then should be so ordered, that every scholar may be perpetually reminded of the necessity of considering the regulation of his temper as an object peculiarly important. If rewards are given, let those which are appointed for good dispositions be more numerous, and more valuable, than those which are granted for improvement in learning. When punishments are inflicted, let those which it may be necessary to administer for bad behaviour, be of a more serious kind, and be inflicted with far more solemnity, than the chastisements appointed for neglect of learning. Let the moral conduct be made invariably the chief criterion of praise, and the test of merit. Let some of the lessons taught have expressly for their object the necessity of subduing evil tempers, and let that object be so plainly laid down, and so forcibly pointed out by the preceptor, that it cannot be mistaken. Let not the false and dangerous maxim receive any countenance, that a boy's cleverness will atone for his vices. On the contrary, let all possible pains be taken to inculcate the important truth which it is the end of every good school to inculcate, that virtue forms the only real excellence of character.

In conformity with this design will every wise superintendant of a school direct his exertions. He will anxiously desire, in the first place, that his charge should learn the value of *self-denial*. This quality is the basis of all self-command, and without it there can be nothing great or good. Virtue consists, in a great measure, in refusing a present lesser good for the sake of a greater and purer one hereafter. From the undue value of present good temptation derives all its force. Present good is the bait by which man is so of-

ten caught to his eternal ruin. It is almost universally the case that sin offers immediate gratification, while the advantages which virtue promises are more remote. The future evil consequences of transgression are seldom entirely concealed; but so strong is the preference which is given to present gratification, that they are deliberately risked for its sake. What a morbid state of mind does this discover! And how necessary that reason should be restored to the just exercise of its powers!

Self-denial is absolutely necessary, in order to form any great or useful character in life. The victorious general, the wise statesman, the learned pleader, acquire their just celebrity by the patient and habitual exercise of self-denial: and in the humbler scenes of life, the prudent master of a family, the revered parent, and the useful neighbour, are indebted to the same source for their several excellences. They are taught in the school of self-denial to command themselves, and to act according to the dictates of sober reason and sound judgment. Self-denial is equally necessary to secure the happiness of man; for true happiness is not derived from unlawful, transitory, or tumultuous enjoyment, but from the steady pursuit of a good which is lawful, honourable, and durable. The necessity, therefore, and excellence of self-denial should be frequently held up to the view of a child. Instead of suffering himself to grasp at once at every gratification which is presented to him, he should be taught to check himself; to reflect upon the lawfulness of the enjoyment and the probable consequence of his indulging in it; and to esteem it a wise and honourable part to restrain himself, to moderate his desires, to exercise self-denial even for its own sake, that his passions and appetites may be accustomed to control. Man is little disposed, naturally, to regulate the emotions of his own mind. He feels an almost irresistible propensity to indulge, without restraint, every rising passion, however frivolous, corrupt, or injurious. The wise superintendant of education

will therefore feel it incumbent on him to use every means to counteract this vicious love of indulgence. He will reason with his pupils frequently, affectionately, and earnestly, on the danger arising from it. He will inure them to practise self-denial, by sometimes offering them gratifications if they choose to accept them, with the liberty of refusing if they have good sense and self-command enough cheerfully to decline them. He will mark the little instances of self-command which spontaneously occur, and give them their due share of commendation. Wherever corrupt tempers are discovered, he will be vigilant to seize the opportunity which they afford of pointing out their evil tendency. Does he, for instance, perceive the ebullitions of *vanity*? Let him relate some interesting history, as that of Nebuchadnezzar's madness, calculated to shew the sinfulness of vain glory. Here he may engage their attention by describing the magnitude of Babylon, the stupendous height of its walls, the immense dimensions of the temple of Belus, the beauty of the hanging gardens: and when their minds are deeply interested by the picture, let him shew them the mighty monarch surveying his works, and, with so much apparent reason, gratifying his vanity by the spectacle; whilst, at the same moment, the wrath of God fell upon the vain glorious mortal, insensible to the power and providence of his Creator, and humbled his pride by levelling him with the beasts of the field. Has a *sally of anger* discovered itself? When its violence has so far abated that the voice of reason may be heard, let the scholars be called together, and hear their instructor's sober and affectionate warnings against the transports of passion. While *they* consider only the effects of the present moment, he will point out the injurious consequences which, always in a degree, and sometimes in a dreadful degree, follow the sallies of anger. He will shew them its source, explain its odious qualities, point out its sinfulness in the sight of God, and press them to resist the first emotions of wrath. Has an instance of *malice* or *revenge* been exhibited?

What an opportunity does it afford of explaining the misery of hell, where hatred, variance, and malice ever reign; and of contrasting it with the blessedness of heaven, the felicity of which arises from pure and perfect love. What a favourable occasion does it present of illustrating the excellence of our Saviour's character, who was meek and gentle to the rude and barbarous, bountiful to his enemies, and kind to his persecutors; and who left this as the distinguishing mark of his disciples, that they should forgive as freely as they had been forgiven. Has an instance of *disinterested generosity* occurred? Let due commendation be given to it, and, at the same time, the strongest terms be used to express the baseness of a selfish spirit. Let it be strongly inculcated on the pupil's mind, that selfishness is the root of all evil, the essence of every species of transgression: that religion requires us to look, not at our own things, but the things of others, and to love our neighbour as ourselves: that it is the glory of God to communicate good liberally and universally, and the excellence of christianity to do good like its great author. In the same way let every lesson that is read furnish some illustration, or some remark, which may tend to shew the necessity and advantages of watching over the temper, and resisting every corrupt disposition.

To give efficacy to these instructions, it will become necessary that a marked distinction should be always shewn, by the superintendants of the school, to those whose conduct is the most excellent. The utmost caution and prudence, however, must be used in making this distinction, that it may not appear to be founded on partiality or prejudice. The favour shewn should immediately follow the good conduct, and it should be extended indiscriminately to all upon their deserving it.

IV. But it must ever be borne in mind, that we in vain endeavour to regulate the temper effectually without the powerful aid of RELIGION. Human nature is corrupt, and every scheme of reformation, which is not expressly

built on the assumption of the depravity of our nature, will be essentially defective: every scheme of reformation also which does not depend for success on the grace of God must necessarily fail. It is to be feared that many benevolent persons, in the present day, have been disappointed in their expectations of success, in educating the children of the poor, from want of attending to these points. They have not sufficiently considered what man really is; and they have not had recourse to the only effectual mode of reforming him. They have sought to palliate the symptoms instead of applying a radical cure. They have looked upon man as the creature of habit only, and therefore have thought it quite sufficient partially to rectify the habits, and, in some degree, to meliorate the temper without aiming at more. Religion they have, perhaps, said, as far as it consists of precepts, may be useful: but why should we teach its abstruse doctrines to those who have not faculties to understand them properly; and who, through their abuse of them, will become visionary or fanatical, unfit for the active duties of life, or a prey to the artifices of designing hypocrites? Such persons have adopted a view of religion fundamentally erroneous, since its doctrines are expressly intended, and directly calculated, to supply principles as efficacious as its precepts are pure.

My correspondent, and every visiter of a charity school, who justly appreciates the moral state of mankind, will, I trust, act upon a different plan. He will be convinced that true religion alone can change the heart, and produce a character and conduct radically good. True religion he will esteem the sovereign remedy appointed by God for all the evils of this sinful world, the grand source of peace and consolation in this life, as well as the preparation for happiness in the next. He will, therefore, deem little comparatively to have been done, if a religious principle has not been instilled. To effect this will be the end of all his labours; the crown of all his hopes. It is true, indeed, that religion, as a principle, cannot be taught: its doctrines and pre-

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cepts may be communicated; but their efficacious influence on the heart must depend on the operation of the Holy Spirit.

In dependance, however on that operation to give efficacy to his instructions, he will endeavour, by a diligent use of the appointed means, to impart as much true religious knowledge as possible.

Religion may be considered as consisting in *just views* of the objects around us, and in *dispositions* corresponding to those views.

Men, in general, are misled by false estimates. They form a wrong judgment of this world and the next; of God and of man; of happiness and misery. Hence their aims are low, their motives corrupt, their conduct depraved. A wise instructor will, therefore, endeavour to communicate to his pupils those views upon every subject which are agreeable to truth;—to truth as revealed to us by him who is the light and the truth.

He will be anxious that they should form a right judgment of *this life*, its nature, its objects, and its expectations.

Has an instance occurred in the neighbourhood of sickness, pain, or great suffering? Let him ask them why God permits his creatures to suffer? Has he not the power to prevent it? Is he not a merciful and gracious Father to his creatures? Yet is not man born to trouble as the sparks fly upwards? Is it not strange that God should permit this trouble? Did God originally create his creatures, in order that they might be unhappy? These questions will pave the way for a representation of the happy condition which God first intended for man; and of the nature of the fall with all its disastrous consequences. The pupils may then be taught to form just views of the state of this fallen world, as the place appointed, not for their happiness, but their trial; not as a scene of enjoyment, but, in a measure, a place of punishment: and they may be warned, not foolishly to expect felicity here, but rather patiently to submit to the troubles which God may please to appoint for them.

Does an instance occur among them of froward or vicious conduct? Let it be urged as an indication of that depravity which we inherit from nature. That depravity may then be traced through its various ramifications, and a solemn appeal made to the conscience whether under one shape or another it is not found almost constantly operating. Thus let the true state of man, as a sinful depraved creature, be explained, and the dispositions which such a state requires, of humiliation, repentance, and vigilance, be frequently and seriously enforced.

Are the pupils called to witness an instance of laborious industry? Let it afford an opportunity of reminding them of the great business of man in this transitory life:—not to eat and to drink, which are useful only in order to support life, and therefore are not to be considered as its end: not to toil and labour, which are only valuable as the means of procuring the necessary food and raiment: not to play and take pleasure, for the pleasures of man are few and fleeting, his labours constant. Let them be informed that there is a higher and nobler end which the Creator has proposed to man; the discharge of the duties which he has required of him; his restoration to that original state of purity from which he has fallen; and a preparation, by obedience to the will of God, for a far better state above. Let them be made sensible that there is but one thing needful; that however they may prosper in the world, if the great work which their Creator has given them to do is neglected, it were good for them that they had never been born: but that, if this great work is pursued steadily and constantly, however poor their lot may be in this world, they will be blessed with invaluable blessings.

Have they heard of the departure of a neighbour or friend? Let them be led to inquire where the soul goes upon its departure from the body. Let the solemn account, which all must render at the tribunal of Christ, be set before them with all its awful solemnities. Let the misery and horror of eternal condemnation be described, and the unspeakable happiness and glory of the blessed in heaven be represented to

them. At the same time let it be strongly inculcated on their minds, that death is not to be considered as a calamity, but a blessing to all who are living according to the will of God.

In the views given of God, all possible care should be taken to represent him according to the character exhibited of him in scripture: as a being infinitely good and gracious, yet the avenger of sin: as the holy judge of the world, though the gracious father of all who come to him in the name of Christ. Abundant opportunities will offer, which should be readily embraced, of bringing into view his character and perfections. His bounty and goodness should be frequently pointed out, and occasion taken to represent him in a light calculated to excite thankfulness and love. The mention of his name should be accompanied with such expressions of gratitude, affection, and trust, as may be likely to kindle similar emotions in the breasts of the scholars. The effects of his displeasure should be frequently and forcibly illustrated, and the condition of those who are alienated from God should be described with mixed pity and horror. Reference ought to be continually made to him as the judge of our conduct. Has a boy done wrong? The chief reason why he is culpable should be stated to be that he has offended God, and transgressed his commandment. The inconveniences or evil consequences of sin, or the temporal punishment which attends it, should not be held out as motives to deter from sin, so much as the simple consideration that it has been forbidden by God, and is displeasing to him. Trust ought to be cherished in the providence of God. He should be represented as the father of the whole family in earth and heaven, feeding even the young ravens which cry to him, at the same time that he gives to the highest archangel every thing needful for his support and enjoyment. His word ought ever to be appealed to as the guide of our conduct; and the authority of scripture should be habitually assigned by the pupils as the warrant of their conduct. The highest degree of reverence for the Bible should be always shewn, and the particulars in

which it differs from all other books should be carefully pointed out. The necessity of daily prayer to God should be frequently enforced: and the nature of true prayer should be represented as a solemn act of communion with the father of our spirits; as an act of homage to our sovereign, of gratitude to our benefactor, and confession to our judge.

But, above all, the character of God, as the Father of our Lord Jesus Christ, and the wonderful proof which he has given of his love in sending his only begotten Son to die for sinners, should be fully displayed. The manner in which this love is mentioned should indicate the teacher's sense of its infinite superiority to all other instances of goodness; and the obligations on our part resulting from it should be represented as of the deepest kind.

On these views of God, and of our redemption by his beloved Son, should be founded every idea that is imparted of the nature of religion; which should ever be represented, not as a burdensome service imposed on us, but as a just and reasonable tribute of duty and affection to the best of masters, and the most bountiful of benefactors. Much pains should be taken to give just views of the nature and necessity of religion. It should be described as consisting, not in mere forms and ceremonies, but in a constant obedience to God, and in living according to the laws which he has prescribed in his word. The character of a real christian should be often largely delineated, and a great variety of particulars stated, by which it may be distinctly perceived what is his main pursuit, his spirit and temper, his aim and endeavour.

At the same time it must not be concealed, that such is not the character of the greater part of the world. The distinction between real and nominal christians should be very fully explained. And the state of man, in general, as it will assuredly appear in real life, should be plainly declared to them, and shewn to be what the scripture has foretold, and what indeed might naturally be expected from the corruption of human nature.

While these instructions are conveyed, frequent opportunities will be given for forcible appeals to the conscience. Indeed, much pains should be taken to strengthen the power of conscience. The scholars should constantly be referred to their own consciences in cases of suspected guilt. They should be habituated to reverence themselves, and to feel more deeply the reproach of their consciences, than the censures of others. The sting of conscience should be stated as the severest part of the punishment of guilt to an ingenuous mind. A tender conscience, jealous of right, should be commended as an excellent quality, highly to be esteemed by man, and honourable in the sight of God: while, on the other hand, a hard heart, and unfeeling conscience, should be spoken of with dread, as indicating the highest degree of depravity.

In all cases, where a fault has been repeatedly committed, particular care should be taken to inculcate the necessity of divine help, to subdue a besetting sin; and the offender should be urged to pray earnestly to God for grace to purify his heart, and strengthen him to resist temptation. Thus the mind should be accustomed to look up constantly to that invisible power who is ever near to us, as a witness, a judge, a protector, and a father.

It is not however intended that oral instructions should supersede the necessity of committing to memory catechisms, or other formularies of religious knowledge: such instructions, on the contrary, may be grounded on these. It is only designed to inculcate that a constant reference to the great truths of religion should be made, in such a manner as may be most likely to produce the deepest impression on the heart.

I have now mentioned the principal objects which should engage the attention of the superintendant of a school, and endeavoured to explain the methods by which these objects may be best attained. It remains only, at a future opportunity, to add a few miscellaneous remarks, adapted to promote the same purpose.

N. D.

MISCELLANEOUS.

WHEN the following communication was received, we were disposed to suppress it, as may be seen by our answers to correspondents for September: but on farther consideration, we thought that a natural and simple solution of the phenomena which it relates, might be useful to the writer of the narrative, and to such of our readers as might not have paid attention to subjects of this kind. We have, therefore, determined to insert it.

To the Editor of the Christian Observer.

A LADY who resides near Milford Haven, a subscriber to your invaluable work, so much wanted in these degenerate times, when atheism and infidelity have overcome christianity in a most alarming manner, wishes to have inserted in the Christian Observer an account of two awful visions which have been seen near the place of her residence, thinking it might be the means of converting some from the dreadful supineness and delusion they are under: as from her knowledge of the scriptures, and what is now acting on the stage of the world, she believes the prophecies are very near their full accomplishment, and that all true believers are of that opinion. The first vision was seen by Captain Jones, of the James Tender, lying at Milford. He says, that on Thursday the 19th July last, about six or seven o'clock in the evening, he saw the vision of seven ships in the element at the harbour's mouth in action, and could distinguish the French and English colours; after an hour's action, an angel appeared with a trumpet, which, when he blew, all vanished away. The captain called all the impressed men out of the hold, who saw them as well as himself. It has been much talked of at Milford, and the captain is willing to make his affidavit of it, but as the men are now dispersed in different ships, their collected testimony could not be had.

The other vision is related to the lady by a woman of whom she has

the highest opinion for her honesty, faithfulness, and veracity, so that she places the greatest reliance on what she says. The writer of this has also conversed with the woman, and heard her relation of it. She, Margaret Thomas, says, that on the 19th July last, she went with her daughter to Haverfordwest; it was late when they returned home. Between ten and eleven o'clock her daughter happened to go to the front door, and called her mother to look at the moon, when she saw something in the form of a cross hover to and fro over the moon. The cross appeared black. The moon then divided into three parts, a considerable distance from each other, not in different directions, but perpendicular. In a few minutes it dwindled away, in appearance as small as a rush light, and entirely disappeared. In about two minutes the moon appeared again, in a strange figure, and an awful form, much like a woman in deep mourning, with a hood on her head, covering her face, in a bending posture, to the earth; it remained so for a short time, then disappeared, swift as a star shot from the heavens. The horizon was clear, not a cloud passing at the time. She does not know how long the vision lasted, as it was begun before she saw it. She made her son, a boy of twelve years of age, write it down in her own words, that there might be no variation in the details given of it.

If it should be agreeable to your plan, the lady would be glad to see an account of these visions in your work, if not, the writer of this requests that a reason may be assigned, in the Observer for September, for its non-insertion, that she may be satisfied of her request to have it sent to the editor has been attended to.

THE writer of the preceding narrative, in giving the title of "awful visions" to the appearances which she has described, evidently regards them as preternatural phenomena or pro-

digies, announcing certain events about to take place. We, on the contrary, supposing the facts to be authentic, and related with tolerable exactness, consider them as mere natural occurrences; and we shall accordingly proceed to shew, that such phenomena are neither extraordinary in their nature, nor unfrequent in their appearance. There is a certain state of the atmosphere that occasionally takes place in this country, and in other parts of the world, in which those rays of light that pass in a particular direction are refracted in an uncommon degree, and produce the appearance of aerial spectra. Under these circumstances distant objects are apparently elevated to a considerable altitude, while they are, at the same time, rendered more distinctly visible.

A great variety of curious phenomena, depending on atmospherical refraction, have been long known to philosophical observers; and the explanation given of them is not difficult to be understood by those who are moderately versed in the science of optics. For the sake of those of our readers, who may not have paid attention to this subject, we shall present them with a few specimens of the effects of atmospherical refraction, which have been collected from the most authentic writers on this subject.

1. One of the most familiar instances of atmospherical refraction occurs near London, and may be observed by any person standing on the side of the Thames at Greenwich, when it is high water there. He may then see the cattle grazing on the Isle of Dogs, a marshy meadow, situated on the opposite side of the river. When it is low water, the cattle cannot be seen, being hid by the land, wall, or bank on the other side, which is raised higher than the surface of the marsh, to prevent its being overflowed by the Thames at high water.

2. In the transactions of the American Philosophical Society is the following letter from Mr. Andrew Elliott, dated Pittsburg, November 5, 1787.

“On the 13th of last month, about ten o'clock in the morning, as I was walking on the beach, I discovered something that had the appearance of land in the direction of Presqu'isle: about noon it became more conspicuous, and when viewed by a good achromatic telescope, the branches of the trees could be plainly discovered. From three o'clock in the afternoon till dark, the whole peninsula was considerably elevated above the horizon, and viewed by all our company with admiration. There was a singular appearance attending this phenomenon. The peninsula was frequently seen double, or rather two similar peninsulas one above the other, with an appearance of water between. The next morning Presqu'isle was invisible, and remained so during our stay. Presqu'isle was about twenty-five miles distant, its situation very low.”

3. We shall now transcribe a short account of the well known optical phenomenon, called *Fata Morgana*, or the Castles of the Fairy Morgana, which is often seen in the air, and in the Sea, in the Straits of Messina. When the rising sun shines from that point whence its incident ray forms an angle of about forty-five degrees on the Sea of Reggio, and the bright surface of the water in the bay is not disturbed either by the wind or the current, the spectator being placed on an eminence of the city with his back to the sun and his face to the sea, on a sudden there appear in the water, as in a catoptric theatre, numberless series of pilasters, arches, castles well delineated, regular columns, lofty towers, superb palaces with balconies and windows, extended alleys of trees, plains with flocks and herds, armies of men on foot and on horseback, and many other strange images, in their natural colours and proper actions, passing rapidly in succession along the surface of the water, during the whole of the short period of time while the above-mentioned causes remain. But if the atmosphere be at the same time highly impregnated with vapour, it then happens, that in

this vapour, as on a curtain extended along the channel to the height of about thirty palms, and nearly down to the sea, the observer will behold the scene of the same objects, not only reflected from the surface of the sea, but likewise in the air. If the air be slightly hazy and opaque, and at the same time humid and adapted to form the Iris, then the abovementioned objects will appear only at the surface of the sea, but all vividly coloured, or fringed with red, green, blue, and other prismatic colours. P. Minasi, the author of this account, says, that he has himself seen this appearance three times, and that he would rather behold it again than the most superb theatrical exhibition in the world. This author, while describing the city of Reggio, and the neighbouring coast of Calabria, shews, that all the images which are exhibited in the Fata Morgana are derived from objects on the shore.

4. The following letter written by William Latham, Esq. F. R. S. and A. S. is transcribed from the Philosophical Transactions, dated Hastings, Aug. 1, 1797. "On Wednesday last, July 26, about five o'clock in the afternoon, whilst I was sitting in my dining-room, at this place, which is situated upon the parade close to the sea-shore, nearly fronting the south, my attention was excited by a great number of people running down to the sea side. Upon inquiring the reason, I was informed that the coast of France was plainly to be distinguished with the naked eye. I immediately went down to the shore, and was surprised to find that, even without the assistance of a telescope, I could very plainly see the cliffs on the opposite coast; which, at the nearest part, are between forty and fifty miles distant, and are not to be discerned, from that low situation, by the aid of the best glasses. They appeared to be only a few miles off, and seemed to extend for some leagues along the coast. The sailors and fishermen could not, at first, be persuaded of the reality of the appearance; but they soon became so thoroughly convinced, by the cliffs gradually appearing more elevated, and ap-

proaching nearer, as it were, that they pointed out and named to me the different places they had been accustomed to visit: such as, the Bay, the Old Head or Man, the Windmill, &c. at Boulogne; St. Vallery, and other places on the coast of Picardy; which they afterwards confirmed when they viewed them through their telescopes. Their observations were, that the places appeared as near as if they were sailing, at a small distance, into the harbours. Having indulged my curiosity upon the shore for near an hour, during which the cliffs appeared to be at some times more bright and near, at others more faint and at a greater distance, but never out of sight, I went upon the eastern cliff or hill, which is of a very considerable height, when a most beautiful scene presented itself to my view; for I could at once see Dungeness, Dover Cliffs, and the French coast, all along from Calais, Boulogne, &c. to St. Vallery, and, as some of the fishermen affirmed, as far to the westward even as Dieppe. By the telescope, the French fishing-boats were plainly to be seen at anchor, and the different colours of the land upon the heights, together with the buildings, were perfectly discernible. This curious phenomenon continued in the highest splendour till past eight o'clock, when it gradually vanished."

5. The following account of the effect of atmospherical refraction is extracted from the Bakerian Lecture, written by Professor Vince, and read before the Royal Society, Nov. 15, 1798. The effects of atmospherical refraction were observed by him at Ramsgate, August 1, 1797, from about half an hour after four o'clock in the afternoon till between seven and eight. The day had been extremely hot, and the evening was very sultry; the sky was clear, with a few flying clouds.

"Directing my telescope at random, to observe any objects which might happen to be in view, I saw the top of the masts of a ship above the horizon; at the same time also, I discovered in the field of view two complete images of the ship in the air, vertical to the ship itself, the one being inverted, the other erect, having their hulks joined. The

phenomenon was so strange, that I requested a person present to look into the telescope and examine what was to be seen in it, who immediately described the two images as observed by myself. As the ship was receding from the shore, less and less of its masts became visible; and I found, that as the ship descended, the images ascended. The next ship which I directed my telescope to was so far on the other side of the horizon as just to prevent its hulk from being seen; and here I observed only an inverted image of part of the ship. These images would suddenly appear and disappear very quickly after each other; first appearing below, and running up very rapidly, showing more or less of the masts at different times as they broke out. As the ship was descending on the other side of the horizon, I continued my observations upon it; when I found, that as it continued to descend, more of the image gradually appeared, till at last the image of the whole ship was completed, with their mainmasts touching each other; and upon the ship descending lower, the image and the ship separated." In another instance, Professor Vince observes, that two images of a ship could be seen before the ship itself was visible, when the whole ship was actually below the horizon. The same author mentions several other instances of atmospheric refraction, which our limits will not permit us to insert.

Without entering into any farther philosophical disquisition on this subject, we presume, that our readers will be fully satisfied that the appearance of the images of ships, or any terrestrial object in the air, is neither preternatural nor ominous, and is as really within the ordinary laws of the system we inhabit, as the Rainbow, or the Aurora Borealis. It must be, however, acknowledged and lamented, that persons of eminent learning and piety have published accounts of these aerial spectra, with a superstitious interpretation of their signification annexed. Dr. Short, who compiled a chronological history of meteors, &c. has inserted the following narrative. "January 1, 1254, at night, the moon being eight days old, and the sky clear, was clearly and plain-

ly seen in the air, a prodigious large ship, which, after some time, seemed as though the boards and joints were loosed, and then vanished. A severe cold winter followed, till St. Gregorie's in March. There was so great a murrain and death of sheep, that in many places about half died, &c. &c."

Mr. Cotton Mather, in his *Magnalia Christi Americana*, after relating the loss of a ship which was freighted at New Haven, for England, in the year 1646, and foundered at sea soon after her departure, proceeds with the following narrative: "The spring following, no tidings of these friends arrived with the ships from England; this put the godly people on much prayer, both public and private, that the Lord would (if it was his pleasure) let them hear what he had done with their dear friends, and prepare them with a suitable submission to his holy will. In June next ensuing, a great thunder storm arose out of the north-west, after which (the hemisphere being serene) about an hour before sun-set, a ship of like dimensions with the aforesaid, with her canvass and colours abroad, appeared in the air, coming up from our harbour's mouth, seemingly with her sails filled under a fresh gale, and sailing against the wind for the space of half an hour. At length her main-top seemed to be blown off, then her mizen-top, then all her masting seemed blown away by the board. Quickly after she over-set, and so vanished into a smoky cloud, which, in some time, dissipated, leaving, as every where else, a clear air."—"Mr. Davenport, in public, declared to this effect; that God had condescended, for the quieting of their afflicted spirits, this extraordinary account of his sovereign disposal of those for whom so many fervent prayers were made continually."

It may, probably, be expected that some particular notice should be taken of the appearances said to have been exhibited by the moon. It is stated, that there was the resemblance of a cross hovering over the moon, and that after this, three moons were seen distinctly, &c. The meteors, called Halo, Parheliion, Paraselene, the former of which appears under the form of luminous cir-

cles round the sun and moon, and the latter as mock suns and mock moons, are too well known to require a formal proof of their frequent occurrence. The halo of corona is likewise often seen encircling the planet Jupiter, and some of the larger of the fixed stars. When there are more luminous circles than one, they sometimes intersect each other at nearly right angles; and such a circumstance might, by the eye of a common observer, be easily imagined to resemble a cross. But granting the observation to have been accurate, it is neither new, nor singular, since those meteors have assumed the form of a cross on the face of the sun; and in the year 1677, May 17, a cross was seen on the moon, one of the arms of the crossbar being parallel, and the other perpendicular to the horizon. The Parhelion, or mock Sun, is a meteor that has been repeatedly noticed by philosophers from the time of Aristotle to the present day. Three, four, or more mock Suns have been seen at the same time, and although we have not so many instances to produce of the Paraselene, or mock Moon, yet Dr. Short has recorded that five moons have been seen at one time in this kingdom; M. Cassini saw three in France, and Mr. Musschenbroek an equal number in Holland. These meteors cannot be seen in distant places at the same period of time, which may partly account for the small number of histories of these phenomena that are on record. After the details which have been given, the explanation of these "awful visions" is simple and obvious. It is probable, that at the time when Captain Jones was contemplating with astonishment the appearance of ships in the air, several ships were passing at a distance, and these, from the particular constitution of the atmosphere at that period, were represented as being not very remote from Milford Haven. Their quick motions might be mistaken for naval manœuvres, and to a mind under the influence of surprise and consternation, a cloud in a fantastic shape might be easily metamorphosed into an angel with a trumpet. Nothing farther seems necessary, by way of explanation of the appearances said to have been exhibited

by the moon, than what has been already offered under that head. To render the preceding discussion more generally useful, we shall subjoin a few observations.

1. There exists in human nature an extraordinary love of the marvellous, an insatiable curiosity after new and rare occurrences, and an eager inquisitiveness into futurity, which have too often misled men into the most glaring follies, and sunk them in the most abject superstition.

Learning, aided by experience, will greatly abate and moderate that wonder and consternation which new and singular events have a tendency to excite in perverted and undisciplined minds; and will teach them to reflect, to inquire, and to examine, before they characterize phenomena which they do not understand, as the effects of supernatural agency. The sacred scriptures give no encouragement to divination nor superstition; they are, on the contrary, admirably calculated to restrain and circumscribe the inordinate sallies of a disordered imagination, which are generally as remote from serious piety as they are contrary to true wisdom and soundness of mind. But whatever reason, learning, or religion may have suggested, there has been, and still continues, a strange propensity to discover preternatural effects and miraculous interpositions on the most ordinary occasions; to make every remarkable dream prophetic; to announce the impressions made on disordered bodily organs, or on a disturbed imagination, as visions from God; and to fill the air and the earth with prodigies, omens, and presages. This disease of the human intellect is as extensive as it is pernicious; since it is not confined to a few individuals of some particular age or nation, but it is the error of the world, and has prevailed in different degrees during every period of time: hence it may be found among Jews and Gentiles, Christians and Mahometans, ancients and moderns, learned and simple; there having been almost a general consent to establish this sort of folly and delusion upon principle.

2. The Pagan world was infested, and almost overrun, with oracles, soothsay-

ers, diviners, astrologers, and a whole tribe of similar impostors, who held mankind in a state of timid subjection, and rendered them at all times subservient to any interested or wicked purpose, which the crafty and designing priest or politician found expedient. The greater part of mankind was thus "led captive by Satan at his will;"—"the God of this world having blinded their eyes," that he might establish idolatry more firmly upon the basis of superstition. Indeed, idols, sacrifices, and the complicated ritual of paganism, are banished from our temples; but many of the vanities of heathenism are not only tolerated but cherished by multitudes who call themselves christians. When these persons are informed that, in the most prosperous periods of the Roman republic, matters of the highest importance were often determined by the flight of birds, the pecking of chickens, and certain appearances exhibited by the entrails of slaughtered animals; that an eclipse of the sun, or moon, a thunder storm, the croaking of a raven, or an imaginary voice in the air, have modified or suspended the most solemn deliberations; they are surprised at their weakness: yet the same persons will manifest a blind credulity to the tales of visionaries, prophetic dreamers, "observers of times," and expounders of prodigies. It appears very improbable to us, that birds or beasts should be endowed with prophetic powers, and that the governor of the universe should write the fates of empires and individuals upon the bowels of a victim offered in sacrifice to demons: yet is it more probable that he should reveal the fortunes of kingdoms, or the events of battles, or the calamities of private persons, by spectres in the air; or delineate them upon the surface of the sun, the moon, or the stars? The heavens do, indeed, declare the power and glory of God; but the Bible has no where taught us to look up there for the revelation of future events, or an authentic declaration of the divine will, on subjects moral or political.

3. If the greater part of mankind be very incompetent judges of what physical phenomena are natural, and what are preternatural, they are still less qualified to give an authentic interpretation

of the specific intention and design of Divine Providence in the production of them. Let us suppose that ships, or armies, or any other aerial spectra present themselves to the eye, by what authority are these, or any more remarkable meteors, declared to be a sort of heralds at arms, denouncing the divine vengeance against a city or a kingdom? Why is every thing, which the unlearned choose to call a prodigy, clothed in the habiliments of death, and indicative of nothing but calamity? No sufficient reason can be given, from observation, from history, or from divine revelation, why these appearances, if they signify any thing, may not as often be signs of peace and prosperity, as of famine, pestilence, or the sword. To concede the rest, they are very equivocal, ambiguous, delusive oracles, which may be made to utter any prediction that the fancy of the interpreter may dictate. They are like mercenary soldiers, ready to fight on any side, and are always disposed to serve the purposes of those who know best how to manage them. The pretensions of the expounders of omens, prodigies, &c. are commonly weak and absurd: sometimes they are presumptuous and impious, like the false prophets of old who spake in the name of the Lord, when the Lord had not sent them.

When Zuinglius, the great reformer, was slain in battle, the opposite party having found his dead body, treated it with great indecency, and, at length, burnt it. The heart of Zuinglius being found entire among the ashes, his adversaries interpreted this circumstance as indicating uncommon hardness and stubbornness of mind; while his friends concluded, from this fiery ordeal, that his heart was nobly stout and sincere. Thus, when men are under the power of love or hatred, hope or fear, indifference or bigotry, their predictions and interpretations will be tinged with the predominant dispositions of their minds, and they will make the mystic characters of the Almighty speak in the language of human passion and infirmity.

4. That state of mind by which men are induced to look for prodigies, and

supernatural agency, in every new or unusual occurrence, tends powerfully to draw them away from an habitual and sober attention to the word of God; and by seducing them into superstition or enthusiasm, to conduct them finally into error and apostacy. Let a man once fancy that he is favoured with visions, or is endowed with the faculty of interpreting omens, and he is placed beyond the possibility of rational or scriptural conviction; for it is vain to press him with arguments who has a prodigy, a miracle, or a revelation, to object against any conclusion that may bear forcibly upon his principles or practice. But the mischief is not always confined to the individual, for fanatics and visionaries carry a principle of contagion along with them; and when a man has got a tale of wonder ready, on suitable occasions, to communicate to his followers in private, or his admirers in public; and when these are mingled with the motives to faith and hope, to fear and repentance; the gospel of Christ is polluted and degraded by the mixture of these vain conceits: and this false and dangerous measure, is substituted for the scripture standard of truth and error, of good and evil. Hence it follows, that men become more earnest about fictions and fancies, visions and voices, than in studying their duty: they meditate more seriously on pretexts, omens, and prodigies, than on the divine admonitions: and a comet, or a meteor, will excite more solemn thoughts than the scriptural account of hell. This erroneous turn of thinking is as inimical to peace and comfort, as it is injurious to the nature of true religion. When men live in a state of servile fear and timorous apprehension, falling into dismay and consternation at every unusual phenomena in the air or commotion of the earth, and concluding that wrath and judgment are by these appearances denounced upon them; such a state of mind has a tendency to extinguish all high and generous thoughts of God, and to reduce religion under the bondage of an abject and gloomy superstition. This is exemplified throughout the whole history of paganism; and as many of its delusions and irreligious practices were transferred into the christian church,

they were gradually propagated with the progress of popery, till the Roman communion became the nursery of those "signs and lying wonders," which have polluted and disgraced christianity through so many ages. If among other benefits of the reformation we have learnt that the Bible contains the religion of Protestants, it is high time that we renounce all other oracles but those which are inspired by the Holy Ghost; and in these we shall find abundant information concerning the signs which indicate the divine displeasure. Let those who would be "wise above what is written," fear, lest, in forsaking the lawful and authorized mode of instruction, they should be permitted to fall into "strong delusions, to believe a lie," and become the sad victims of their own wilful credulity. The genius of christianity is modest and submissive, teachable and gentle, the parent of peace, serenity, and steadfastness; and in proportion as it predominates, it inspires the "spirit of love, of power, and of a sound mind."

When the fear and love of God are prevailing principles in the mind; when we "set the Lord alway before us," and live under a lively impression of his perpetual omnipresence; when, by holy desires and devout affections, we hold an intercourse with heaven, and are thereby animated to abound in every good word and work; we shall live and move in an element where these gross and senseless chimeras can never ascend to intercept the beams of heavenly wisdom, or distract and agitate a heart united to God through Jesus Christ.

THE FOLLOWING LETTER, dated New York, Sept. 6, 1804, has appeared in several English Newspapers, and though we cannot vouch for its accuracy, we are of opinion that it contains a very probable account of

THE SUFFERINGS OF MADAME TOUSSAINT.

"THE widow of the unfortunate Toussaint has just landed upon our continent. Her account of her own and her husband's sufferings, from Bonaparte's tyranny, would be incredible,

were they not already equalled by the Corsican's former atrocities, and those of his accomplices. Her mutilated limbs and numerous wounds are, besides, visible proofs of the racks and other instruments of torture from which she has suffered in the dungeons of *free, enlightened, and civilized France*, and under which, little doubt remains that General Toussaint expired.

"From the moment Le Clerc, by perfidy and breach of treaties, got her husband and herself into his possession, they were loaded with chains, and, during their whole passage to France, they continued in irons, with hardly food enough to support life. At their landing in Bourdeaux, they were separated, though shut in the same prison. What happened since to her husband she does not know, nor is she yet certain whether he has perished, as the French papers have published, in a dungeon at Besancon; or whether, with a mutilated body, he continues to breathe the pestilential air of French gaols, exposed to the cruelties of, and enduring that refinement in torment which French ingenuity so ably invents, and of which Corsican barbarity so willingly makes use. Her first examination was before Lucien Bonaparte's brother-in-law, the police commissary at Bourdeaux, Pierre Pierre, who told her, '*that her grave was already dug, and that her last day was come*, if she did not immediately discover the place where her husband's *secret* correspondence with the English was concealed, and where his and her own treasures were deposited and buried.' Having never heard of any secret transactions with the English, and being convinced that, when Le Clerc so perfidiously surprised her husband, he got possession of, not only all his papers, but of all his money, amounting to about 300,000 livres (12,500*l.*) she declared herself unable to make any discoveries. She was then carried back to her prison, where Pierre Pierre arrived in the midst of the night, with four *Gens d'Armes d'Elite*, who dragged her to a subterraneous hall. Here the police

commissary, in shewing her the instruments of torture, repeated his former questions and threats. Her assurances, her prayers, her tears, and her declaration *that she was in a state of pregnancy*, availed nothing. On the *Gens d'Armes* laying hold of her she fainted away. They carried her, notwithstanding, to the rack, where the most excruciating pain soon deprived her of sense, which she only recovered to feel that the premature delivery of a child, by miscarriage, was at hand. One of the *Gens d'Armes* wives was then sent for, and she was delivered of a dead child. Her situation became at last so desperate, that the surgeon of the prison was sent for to visit her. After an illness, which continued for six months, during which time she had repeated promises of her liberty to see her husband, she gathered strength enough to support a journey; and one evening after dark Pierre Pierre arrived with a joyful countenance, informing her that Bonaparte had *generously* permitted her to join her husband at Paris. She was accompanied, during the journey, by two police agents, and one of the negro girls who came with her to Europe as an attendant. The former forbade her to mention on the road who she was, under pain of imprisonment; and the latter informed her, by signs only, that she also had felt the effect of Bonaparte's tortures, because they were never left by themselves, nor permitted to speak low, one of the police agents being always with them. She entered Paris at eleven o'clock at night, and was immediately carried to the office of police, from whence the police prefect ordered her to the temple. The next evening she was brought before the grand judge Regnier, and the police director Real; their secretary read to her the former interrogatories before Pierre Pierre at Bourdeaux, together with her pretended confessions on the rack, the *proces verbal* of which was not only signed by Pierre Pierre, but by the four *Gens d'Armes d'Elite*. She was now told to be more explicit, her husband having confessed more than herself, as the only means not

only to obtain her liberty, but to avoid new tortures. Having nothing to discover, she persisted in her former denial, and was, therefore, upon a signal from Regnier, seized by the Gens d'Armes in the room, and carried to a dungeon, to which she descended by a flight of steps. There she was stripped naked, and put again on the rack, when the secretary questioned her about the names of the secret agents from the English governor at Jamaica; of their transactions; of the houses in England and America to whom money had been remitted; where, in St. Domingo, they had buried treasure in gold to the amount of ten millions, &c. What she had suffered at Bourdeaux was merely a trifle to the terrible pains inflicted on her at Paris, which, in a few minutes, deprived her both of the faculty to think and to speak. What happened to her afterwards in the Temple she does not remember, having been entirely deprived of her reason. When she began to recover it last April, she found herself shut up and chained in the mad-house for women, called *La Salpêtrière*, at Paris. When the surgeon of this hospital had made his report of her convalescent state, her second son was permitted to see her; and the consolation she received from his visits soon restored her as much as she could expect to be on this side the grave. This lenity of Bonaparte was caused by the promise and engagement of the young man to form a party at St. Domingo against Dessalines; and it was by agreeing to co-operate with her son that they were both permitted to embark for the American continent, after previously signing an acknowledgment of the *kind* treatment she had experienced in France. Both she and her son remained in a house of detention at Paris, till an American vessel had been hired to carry them away from Europe. In this house they were treated, not only with humanity, but with respect; and before her departure she received from Bonaparte one thousand louis d'ors, as an indemnity for her *detention* in France; and Madame Bonaparte sent her a diamond ring worth five hun-

dred louis d'ors, with a message that she felt for her situation, and desired her to forget the past, but remember that she was born a *French* subject.

"Madame Toussaint has lost, from tortures, the use of her left arm; and has no less than forty-four wounds on different parts of her body. Pieces of flesh have been torn from her breasts as with hot irons, together with six nails of her toes—a living witness of the *humanity* and *honour* of the *tender* Emperor of the French, the *august* chief of the legion of *honour*. As the climate of America does not agree with her decayed constitution, she intends, as soon as she has collected the wreck of her fortune, to settle at Jamaica, if the British Government shall think proper."*

After the above horrid detail, it may be gratifying to our readers to see an account of this lady, and of the domestic felicity which she once enjoyed, as it was drawn in 1797, from personal observation, by the hand of a Frenchman, and inserted in a French journal of that year. The account is long, and contains many interesting particulars respecting Toussaint himself, which we may lay before our readers on some future occasion. At present we shall confine our extracts to what respects his lady.

"I had long been desirous of studying the domestic character of Toussaint, and I went to visit him in company with one of his nephews. On our arrival we found only his wife at home, but while we were conversing with her, the arrival of the general in chief was announced. Upon hearing the name of her husband, I observed that her countenance brightened. When he entered, she eagerly rose to embrace him. They sat down beside each other, and a silence of some minutes succeeded, during which I was not a little astonished to observe in their behaviour to each other, and in their expressive looks, all the tender emotions which two young lovers may be expected to experience.

* We sincerely hope that she may be dissuaded from adopting this dangerous resolution. Let her remain in America, or let her come to reside in England; but let her not trust herself within the precincts of a slave colony.

I broke this silence by telling the general how happy I was to see him. He thanked me with a smile, took me by the hand, and turned once again to embrace his spouse. The conversation then became gay and animated, but during the whole of the evening his wife formed the principal topic. He related almost all the details of his domestic life for twenty years, mingled with traits of the greatest interest, among which I perceived much that discovered the man calculated to influence the lot of his species, and to be the preparer of great events. 'I was determined,' said he, 'to choose my wife myself. My master wished me to marry some young coquetish negress; but I refused, being convinced that I could best form a happy marriage for myself. Until the revolution I never had been absent from my wife. We cultivated our little field; we went out and returned together at the same hour; and, animated by the attention of each other, we forgot at night the fatigues of the day. Heaven blessed our labours; for we not only lived in the midst of plenty, and could save something for other times, but we had the inexpressible pleasure of being able to supply the wants of the less fortunate blacks of the plantation. On Sundays and holydays, my wife and I went to mass, in company with our relations. Upon our return to our cabin we had an agreeable repast, and the sequel of the day, which was spent in domestic enjoyment, was terminated by a prayer which we made in common. The greatest pain I ever experienced was occasioned by my being under the necessity of parting from my wife at the commencement of the revolution. I could not fight with courage, and had no spirit to proceed in my military operations, until I knew that she was in a place of safety. I was not happy until I had procured this retreat for her, where I come and pass my time agreeably, and relieve myself from the anxiety of public affairs.'

"The situation of the general's house is the most beautiful and picturesque I ever saw in the colony. This agreeable and peaceful solitude is nine leagues from Gonaives, and three from the Spanish quarter of the island. The

house stands upon a piece of rising ground, and is surrounded by the cabins of black cultivators. Below are some coffee plantations on the bank of a river which comes from the Spanish side, and forms two thirds of a circle round the general's house. The eye takes in at once all the plantations, which are in the finest state of cultivation. The view is bounded on each side by trees, whose position renders the valley charming, and makes it present a most enchanting picture. Every thing in General Toussaint's house has the air of order and decency. His wife, notwithstanding the trouble she takes in managing the affairs of her family, attends also to the cultivation of coffee. Toussaint shewed which was cultivated by her and her women.

"Citizeness Toussaint is near forty years of age; and though the largest woman I met with in St. Domingo, her person is agreeable. Her physiognomy is gentle, and expressive of candour. She seems to have all the modesty of a girl of twenty, and every thing that surrounds her partakes of the simplicity that characterises her manners."

STATE OF THE AMERICAN SLAVE TRADE.

WE have derived the following statement from the most authentic sources, and we insert it in the hope that it may tend to obviate one argument which has been employed by the advocates of the Slave Trade in favour of its continuance, viz. that, if relinquished by us, it would be carried on to an equal extent by the American States.

The American constitution contains a provision that, previous to the year 1808, Congress shall not prohibit the introduction of slaves into any state, nor impose a higher tax than ten dollars on each slave imported. But though the general government is thus fettered, it has shewn a decided hostility to the Slave Trade on all occasions: and when, during the last winter, the passing of the bill for the temporary government of Louisiana brought the subject more immediately under discussion, so strong were the feelings manifested by the legislature, that no doubt can be entertained of a final period being put to the

American Slave Trade, whenever the time shall arrive when Congress is constitutionally authorized to abolish it.

This conclusion derives great force from the consistent conduct which Congress has uniformly pursued with respect to this traffic. In 1794, an act was passed prohibiting any American subject to carry on the Slave Trade for supplying foreign nations, under forfeiture of the ship and all her appurtenances, and of two hundred dollars for each and every slave taken on board and sold; and of two thousand dollars to be paid by each and every person engaged in such adventure. And in case even of its being suspected that a vessel is intended for the Slave Trade, the act obliges the owner, agent, or master, to give bond, with sureties, that no natives of Africa shall be taken on board his ship to be sold within nine months from that time.

In the year 1800 it was declared unlawful for any American citizen, or any person residing in America, to hold any property, directly or indirectly, in a vessel employed in carrying slaves from one foreign country to another; and the penalty imposed was the forfeiture of such property, and a sum equal to double its value, together with a sum double the value of the interest which such person may have had in the slaves at any time transported in such vessel. It was at the same time declared, that no citizen of the United States should serve on board any slave ship, whether American or foreign, under the penalty of two thousand dollars, and imprisonment for two years, provided the serving on board was not compulsory; and that any American ship so employed may be captured by the commissioned vessels of the United States, and sold with all her cargo (except the slaves) for the benefit of the captors; and that, in such case, the whole of the crew shall be conveyed to the civil authority of the states.

On the 26th of March, 1804, an act of Congress was passed, prohibiting the importation of slaves from foreign places into Louisiana, under a penalty of three hundred dollars for every slave imposed

on each person importing or knowingly aiding in importing them: and it is only under very strict regulations, enforced by very heavy penalties, that slaves can be carried to Louisiana from any other part of the United States. In addition to which all persons brought into Louisiana as slaves, contrary to the provisions of this act, are declared to be immediately free.

Besides the above proceedings of the general legislature of the states, in every one of the different states, with the exception of South Carolina, the importation of slaves has been prohibited. The prohibition had taken place in South Carolina also; but was suspended about two years ago. In the last session, Congress, indignant at this suspension, would have passed a resolution imposing a tax of ten dollars a head on all slaves imported, had there not been an express agreement on the part of the members from South Carolina, that in case the measure was relinquished they would use their endeavours to procure the renewal of the prohibition. So unpleasant, indeed, was the act of the legislature of South Carolina to the members generally, that even the delegates from that state expressed their regret at its existence.

In the state of New Jersey an act was passed during the last year, abolishing slavery in that state, so far as it respects children born since the first of July last; thus adding one more to the list of those states, now nine in number, whose local regulations either put an end entirely to the condition of slavery, or limit its continuance to the present generation.

Such being the case, we are fully warranted in considering the total and unconditional extinction in a little more than three years hence, of even that limited species of slave trade, which the subjects of the United States are still permitted to carry on, as a certain event; and in congratulating the friends of religion, justice, and humanity, on the progress which their righteous cause has made in the western hemisphere. May it be equally successful in this!

REVIEW OF NEW PUBLICATIONS.

CLXXXI. DAUBENY'S *Vindiciæ Ecclesiæ Anglicanæ*.

(Concluded from p. 640.)

AT p. 434 et seq. Mr. Daubeny condemns Mr. Overton for saying, that the Church of England inculcates the doctrines now often termed *moderate Calvinism*; and considers that phrase as altogether absurd, as well as a contradiction in terms. Whether Mr. Daubeny's reasoning on this point be *logically* correct or not, it is an undoubted *fact* that many are to be found amongst the greatest ornaments of the English church, who may, with strict propriety, be called *moderate Calvinists*. (See *Christian Observer*, p. 438.) The names of Jewell, Hooker, Hall, and Beveridge, omitting a number besides, will readily occur to the learned reader as instances in point. These excellent men, though evidently Calvinistic, were yet so moderate in their Calvinism, as to be the delight and admiration of all holy and devout christians, however differing from them in some spéculative points. That they did not inculcate *all* Calvin's tenets we readily admit; but that in their statement of many of the doctrines of christianity, they favoured the Calvinistic hypothesis, as contradistinguished from Arminianism, is capable of the most satisfactory demonstration. If this is denied, for what will not men deny who are determined at all hazards, even at the hazard of their character for honest dealing, to maintain a favourite system? we would only observe, that what we mean to assert is the perfect compatibility of the views which were entertained by these eminent divines, when adopted and professed by persons in the present day, with the liturgy, homilies, and articles of the Church of England. Nor, let it be remembered, is the claim of such persons to sound churchmanship in the smallest degree lessened, because the name of Calvinist is invidiously affixed to them by their enemies, or improperly assumed by themselves.

Mr. Daubeny himself is of opinion, (p. 458,) that the doctrines of the Church of England are not modelled after the Calvinistic or Arminian pattern. We

perfectly concur with him in this sentiment. But Mr. Daubeny will scarcely affirm, that they *fall below* the scheme of Arminius, though they differ from it; and we certainly do not think that they rise to the level of Calvin's system. Must they not then occupy some middle point between those two systems? This middle point, for want of a better name, would probably be considered by some as *moderate Arminianism*, by others as *moderate Calvinism*. Both these terms are perfectly intelligible, and though it would be better to avoid them altogether, yet they seem to us to involve no more peculiar absurdity or contradiction, than the terms moderate Whig or moderate Tory, when opposed to violent Whig and violent Tory; terms which are also perfectly intelligible: or than a moderate, as distinguished from a high churchman; a distinction which Mr. Daubeny will admit may exist. It may farther be observed, that if the possible inferences to be deduced from some insulated propositions in the one system, (inferences, let it also be remembered, which are disavowed by those who hold it,) be decisive against its truth; the same argument may be applied, and is applied, with equal unfairness, but yet with equal force, to the other.

It is wholly unnecessary again to animadvert on Mr. Daubeny's mistakes respecting justification and baptism, which are repeated at p. 447 to 454. Like many other parts of the volume, these pages contain much truth mixed with much error.

In the following quotation Mr. Daubeny gives his opinion as to the reasons which induce Calvinistic divines to adhere to their principles.

"It too often happens, that divines, who, from a certain predisposition of mind, or some concurrence of circumstances, become advocates for Calvinism, commit themselves upon it in early days, when, (to make use of Barret's words,) 'they have scarcely saluted the threshold of divinity,' and are not, therefore, qualified to judge of a cause, which can only fairly be ascertained by much comparative reading, accompanied with a cool and discriminating judgment. The fact is, Calvinistic

divines, generally speaking, associate only with Calvinists; read, for the most part, only Calvinistic books; and then too easily satisfy themselves with the confident persuasion that they are arrived at the *ne plus ultra* of their profession. Whilst the great misfortune in this, as in many other cases, is, that however partial may be their knowledge of a subject, when once men commit themselves upon it, '*vestigia nulla retrorsum*;' the pride of human nature insensibly mixes itself with the business, and they feel themselves, as it were, pledged to maintain the ground they have taken; and therefore, (for the most part) they industriously and determinedly keep out of sight that evidence, which might convince them of their error." (p. 469.)

That some Calvinistic divines, and perhaps some Arminian divines, may act in this manner, is very probable: but is Mr. Daubeny so well acquainted with Calvinistic divines, and their communications, as to authorize such assertions as these? Does he *know*, that "*generally speaking, they associate only with Calvinists?*"—That they "*read, for the most part, only Calvinistic books?*" And is he so *intimately acquainted* with their characters, and with their *thoughts*, as to *know*, that they too easily satisfy themselves with the confident persuasion, that they are arrived at the *ne plus ultra* of their profession? Would it not be possible for some Calvinist, with at least equal justice, to retort these charges? Might not such an one very fairly ask Mr. Daubeny, whether, generally speaking, he associates with persons of the Calvinistic persuasion, or *only* with those of his own way of thinking? Whether his reading be not, for the most part, confined to Anti-calvinistic authors; and whether he has not nearly persuaded himself, that he has arrived at the *ne plus ultra* of his profession? Whatever sentiments Mr. Daubeny may entertain of the partial attainments of those who differ from him, and, doubtless, persons will be found to whom such random expressions are applicable, we think it our duty distinctly to state, what has been abundantly exemplified in the course of our review, that, in conducting this controversy, he himself has often shewn great inacquaintance with his subject, and a very partial and limited knowledge of those authors whose theological opinions do not accord with his own. In

one thing, however, we perfectly concur with him, which is in wishing that the words Calvinism and Arminianism were not to be found in the Churchman's vocabulary, the doctrines of the church being modelled after the pattern of neither; and that all those would renounce the name of Calvinist, who do not maintain the system of Calvin in its full extent. At the same time it is but justice to them to state, that, possibly, the renunciation of the title would little avail them. It certainly has little availed the Christian Observer. The conductors of that work, though they have never professed themselves Calvinists *in any sense*, are still lavishly honoured with that title by the Anti-jacobin Reviewers. And Mr. Daubeny himself, from whom more candour might have been expected, notwithstanding their explicit disavowal of the name, and in the face of the strongest evidence arising from the uniform tenor of their work, chooses to represent them as considering "the essence of the gospel to be in a great measure contained in the unscriptural peculiarities of Calvinism." Letter to a sound member, &c. (p. 44.)

We turn with pleasure to a beautiful extract, inserted at page 458, from Bishop Hall's *Via Media*, which we sincerely recommend to all whom it may concern.

"As ministers of the same church, who ought to be perfectly joined together in the same mind and in the same judgment, let it be our care to study and preach Christ and him crucified; to work the souls of men to faith, repentance, piety, justice, charity, temperance, and all other heavenly virtues; that they may find cordial testimonies in themselves of their happy *predestination* to life, and their *infallible* interest in the precious blood of their Redeemer. Let us beat down those sins in them, which make them obnoxious to everlasting damnation, and strip them of all *comfortable assurances* of the favour of God. Let us not indiscreetly spend our time and pains in distracting their thoughts with those scholastical disquisitions, whereof the knowledge or ignorance makes nothing to heaven. The way to blessedness is not so short, that we should find leisure to make outroads into needless and unprofitable speculations." (Quoted by Mr. Daubeny from Hall's *Via Media*, p. 386. ed. 1660.)

Mr. Daubeny no sooner makes this quotation, than he proceeds to affirm,

in peremptory terms, that "the doctrine of *predestination* was never heard of in the church till christians amused themselves with raising questions out of the scriptures, and disputed about many things to no profit." The scriptures, he adds, contain it not. Now, besides that this is mere gratuitous assertion, and of no avail whatever in deciding the question at issue, is it not evident that Mr. Daubeny is at least unguarded in his affirmations? For if we grant, which we do very readily, that certain modes of understanding the doctrine of predestination have been the effect of a captious and disputatious spirit; yet the doctrine itself is a doctrine both of scripture and of our church, nor can we imagine how Mr. Daubeny should deny it. The doctrine of predestination is professedly the subject of our seventeenth article: and even in the above quoted extract from Bishop Hall it is distinctly mentioned. This doctrine has, without doubt, been abused, misrepresented, and misunderstood. Men also may, and will, differ about its real meaning; but it seems a very extraordinary position to say, that it is unknown to scripture and to the Church: See Rom. viii. 29, 30. Eph. i. 5. and 11. We contend not for any particular explanation of the term "predestinate" contained in those passages, nor of the term "predestination" which forms the subject of the seventeenth article. All we contend for is, that a divine of the Church of England should at least restrict his condemnation of "the doctrine of predestination," the godly consideration of which is stated, in that article, to be "full of sweet, pleasant, and unspeakable comfort," to its misinterpretation or abuse; and not argue as if the doctrine itself were a mere excrescence of christianity. We are always glad to bear our testimony of praise to such sentiments as the following:

"I should be happy to co-operate with every sincere and pious Calvinist, in the dissemination of the genuine doctrines of the cross; and where a christian spirit prevails this might be done without offence being given to private opinions on either side. Nei-

Christ. Observ. No. 35.

ther Calvinism nor Anti-calvinism, abstractedly considered, constitute the precise standard by which true christian characters ought definitively to be ascertained; because most conscientious and exemplary christians have been, and doubtless still are to be, found under each description." (p. 460.) O si sic omnia!

We are very clearly of opinion, however, after a careful examination of Mr. Daubeny's volume, and of the general temper which pervades it, that he himself, at least, is deceived when he says, (p. 461),

"I have confined myself chiefly to *facts*, avoiding, at least intentionally, together with that flippancy of language unsuited to the subject, all those *harsh, sneering, and disrespectful* expressions, which tend more to provoke than to convince; and which, whenever used in religious controversies, appear to savour so much of that intemperate zeal, to which our SAVIOUR's rebuke in some sort applies, *Ye know not what manner of spirit ye are of.*"

Truth obliges us here to say, that the candour of this volume, as has been abundantly shewn, is far more in the letter than in the spirit; and yet even in the letter, we find many *harsh, sneering, and disrespectful* expressions, tending more to provoke than to convince, and appearing to savour much of mere party zeal. (See Christian Observer, p. 436.) By insinuation, Mr. Daubeny frequently says much more than he expresses; and he often speaks a language of triumph or defiance, as inconsistent with the meekness of wisdom, as with the conclusiveness of his own reasoning. The attentive reader will be struck with the great contradiction between his occasional professions of candour, and his remarkable deviations from it in practice. He is at times as indiscriminate in the condemnation of all who hold Calvinistic sentiments, as he accuses Mr. Overton of being towards those who do not hold them.*

* At p. 460, Mr. Daubeny asserts, that "from the general tenor of Mr. Overton's publication, it should seem as if he thought there was no middle way between the Calvinistic interpretation of our articles and the propagation of absolute heathenism." Even if this assertion could not be directly contradicted, which we have already shewn that it may, (p. 428, 429, 430,) yet the decisive ap-

Those who pursue Mr. Daubeny's facts and arguments to their primitive source will perceive, that by following unsafe guides himself, he often becomes an unsafe guide to others.—The various instances of error and mis-statement, which we have already produced, will prove to the satisfaction of the impartial reader, that Mr. Daubeny is very far from being either a safe guide or satisfactory reasoner. His mistakes too are of such a nature, as plainly indicates some important misconceptions in his general view of those questions which he has undertaken to discuss: and, in several instances, they are so very extraordinary, that, as the intelligent reader will have seen, they furnish powerful weapons against himself, and even overthrow some of his most laboured positions; particularly those which affirm the *designed* exclusion, on the part of our reformers, of a Calvinistic interpretation of the thirty-nine articles, and those also which respect the nature of faith, and its office in the justification of a sinner. On the first point, such a variety of luminous evidence stands opposed to Mr. Daubeny's hypothesis, that we do not hesitate to affirm, that nothing but a very prejudiced or partial view of the subject could lead any inquirer after truth to adopt it. With respect to the questions of faith and justification, Mr. Daubeny, as has been already shewn, adheres to those views which are to be found in King Henry's book, entitled, the "Erudition of a Christian Man;" but which are not to be found in the writings of our reformers, during the far more Protestant days of King Edward. It was the opinion of Bishop Gardiner, who espoused the doctrine of King Henry's book, that the views of faith and justification there given, were in direct contradiction to those stated in the Homilies written by Cranmer after Henry's death: nor was the fact denied by Cranmer. We refer our

probation, with which Mr. Overton frequently mentions the names of pious Anti-calvinists, and their views of religion, could not have escaped an *impartial* reader.

readers for proof of this position to our last number, p. 636. A very singular coincidence is observable between the expressions respecting faith and works, in Gardiner's letter to Cranmer which is there referred to, and those which are to be found in some of Mr. Daubeny's pages on the same subject. Now Gardiner *avowedly* opposed Cranmer's views of faith. Since, therefore, it can be shewn that Mr. Daubeny agrees with Gardiner, it will be a difficult task to reconcile his opinions with those of Cranmer and his brother reformers.† But, notwithstanding the extreme incorrectness of some of Mr. Daubeny's representations, such is the inadequate state of general information on most of the points which are here discussed, and such is the tone of confidence, and even of triumph, with which Mr. Daubeny exposes the alleged errors of his opponent, that many, we doubt not, will be led to conclude that his publication is decisive of the question at issue. Enough has already been said to shew, that this would be a very hasty and unfounded conclusion; and that Mr. Daubeny is little fitted, either by the extent and accuracy of his knowledge, or by his freedom from passion and prejudice, to act the part of an arbiter in the present controversy.

Some, however, of the errors of Mr. Daubeny are of a nature which scarcely admits of their being regarded as proceeding merely from a want of acquaintance with the subject, or as the mere effect of prejudice or irritation. For these sources of error some allowance may fairly be claimed; and, in the present instance, we feel fully disposed to admit the claim. But when Mr. Dau-

† On comparing the language of the "Erudition," of Gardiner's Letters, (No. 35, 36, in Append. to Strype's Cranmer,) and of Harding's Reply to Bishop Jewell, with Mr. Daubeny's Statement of Faith and Works, a remarkable resemblance may be traced throughout. A coincidence, equally remarkable, though of a very opposite kind, will be found, on comparing together the Homilies, the Sermons of Bishop Latimer, the Declarations of the Martyrs in prison, Jewell's Works, and, we believe, every other Church of England writer during the reign of Elizabeth, who has treated on the subject.

beny represents Bishop Cleaver as maintaining the *Non-calvinism* of Nowell's Catechism; although that prelate has distinctly admitted it to be Calvinistic :*—when, by the reiterated omission of an emphatic NOT in an extract from the homilies, he attributes to our reformers sentiments directly the reverse of what they entertained :† when he refers to Strype as his authority for asserting that Bradford's Treatise on Election did not obtain the sanction of Cranmer, Ridley, and Latimer; although Strype affirms that it did obtain their approbation :‡ when he quotes the same author to prove, that our reformers did not employ Calvin as their counsel; although that annalist distinctly states that Cranmer did apply to Calvin for counsel :§ when he adduces the preface to Archbishop Parker's Bible, as furnishing decisive evidence of the designed exclusion of Calvinism from the church; although the notes to that Bible, as well as the catechism which is inserted in it, are in the highest degree Calvinistic :|| and when, in opposition to all existing testimony, he contends that King James, and the English delegates to the Synod of Dort, preferred the sentiments of Arminius to those of Calvin :** we must profess ourselves unable to frame any probable hypothesis, which, without derogating from Mr. Daubeny's character for ingenuousness, will account for such errors. We can scarcely suppose them to be merely the result of inadvertence, or of ordinary prejudice, but either of some cause which remains to be explained, or of prejudice the most extraordinary.††

Before we conclude this article, we would bring to the recollection of our readers the real nature of the question which is at issue in the present controversy.

Several divines of the Church of England having thought proper to stigmatize, as heretics and schismatics,

* Christ. Observer, p. 437.

† Ib. p. 632. ‡ Ib. p. 637.

§ Ib. p. 637. || Ib. p. 638.

** Ib. p. 639.

†† Neither the Anti-jacobin, nor the British Critic, though they have largely reviewed Mr. Daubeny's work, have taken any notice of the errors which it contains.

those of their brethren who had either obtained or assumed the name of evangelical ministers, Mr. Overton was induced to write a book in defence of their principles. His professed object was to prove the perfect consistency of those principles with the doctrines of the Church of England; excluding, however, from the line of his defence all who, like Dr. Haweis, were guilty of irregularities in the discharge of their ministerial functions.

Had Mr. Overton been satisfied with an apologetic statement of the sentiments of his friends, he would have stood on unassailable ground. But he went farther. He engaged in offensive operations; and endeavoured to shew that, not only were his friends true churchmen, but that they were the only true churchmen; and that Mr. D. and such as united with him in sentiment were dissenters from the church. We do not mean to discuss this question: we merely state the fact. In the course of his inquiry, however, Mr. O. was led, as we conceive, into some mis-statements respecting the opinions of Mr. Daubeny, which afforded that gentleman just occasion of complaint. Expressions too occur which are more likely to irritate than to convince: and the general aspect of his work must be admitted not to be conciliatory.

Mr. Overton further undertook to prove, that the Church of England, though not asserting some very important particulars in Calvin's system, was yet Calvinistic in her general views. He distinctly admitted, indeed, the true churchmanship of all who, though they renounced the title of Calvinist, yet held essentially the doctrine of salvation by grace through faith in the Redeemer. Nevertheless, it must be allowed that the work, taken as a whole, has too much the *appearance* of an attempt to exclude such as hold Anti-Calvinistic sentiments from the pale of the church; and to represent the mass of those who are evangelical in their views as being also uniformly Calvinistic, although not a few of them lean towards Arminianism, and many more profess themselves unable to unravel the intricacies of the subject, and are, therefore, indisposed to take any side in the debate. We

say that such is, in *appearance*, the tendency of Mr. Overton's work; for that it is not so in reality, at least to any thing like this extent, we have already shewn. Besides, the Calvinism for which Mr. Overton contends, is not the Calvinism of Calvin, but a moderate system of doctrine from which some important peculiarities of Calvin's system are expressly excluded. Notwithstanding, however, this moderation on the part of Mr. Overton, the *apparent* tendency of his work has been productive of several material disadvantages to the cause which he undertook to defend. It has, probably, given birth to a greater degree of prejudice against his work than would otherwise have been excited. It has afforded a specious and popular ground of opposition to such as were indignant on account of the severity with which they themselves had been treated by him. It has served to divert the public attention from the real question at issue. And it has seemed also to justify the common, though fallacious, notion, that the ministers, who are called evangelical, are almost universally preachers of Calvinism.

In this sketch we beg to be understood, not as giving a complete description of Mr. Overton's able, and, in the main, conclusive work: this we have already done: but merely as assigning, what appear to us, the causes of its having failed to produce a more extensive effect in abating the unfounded prejudices which have been, and still are, entertained against a body of men, to whom, on account of their zealous exertions in the cause of true religion and social order, the church and the nation are under the highest obligations.

The circumstances in Mr. Overton's work to which we have now adverted, were not likely to pass unnoticed by so eager and practised a controversialist as Mr. Daubeney. Accordingly we find them industriously displayed in the volume which has now passed under our review. Mr. Daubeney, however, has not been content with repelling the attack which had been made on his own writings; nor with cen-

suring the undue severity of some of Mr. Overton's expressions; nor with opposing the *apparently* exclusive tendency of his publication. He has engaged in a far more arduous task. He has undertaken to prove, that Calvinism, not merely that higher species of it which asserts particular redemption, and to which Mr. Overton is as much opposed as he is himself, but even that moderate species of Calvinism for which alone Mr. Overton contends, is wholly incompatible with the Articles, Homilies, and Liturgy of the Church of England, and was designedly excluded by the framers of these formularies; by none of whom, according to Mr. Daubeney, was it even held. That in this bold attempt Mr. Daubeney has completely failed, has, as we trust, been shewn in the review which is now brought to a close, to the satisfaction of every impartial reader.

Are then the doctrines of the Church of England to be considered as Calvinistic? Certainly not: if by that expression the assertion of all Calvin's peculiarities is intended. Are they then Arminian? No, by no means; if a similar mode of defining that term is to be employed. But are we hence to infer, that none are to be admitted within the pale of the church who think either with the one or the other of these eminent divines on the points at issue between them? This would be a very unfounded conclusion. The qualifications requisite to form a *sound* member of the Church of England, do not by any means turn on the avowal or rejection of the peculiar dogmas either of Calvin or Arminius. Who, may we not ask, is Calvin; or who is Arminius? Were they crucified for us, or were we baptized in their name? We have only one master to whom we owe subjection, even CHRIST. Do we believe and rely on him as our only Saviour? Are we humble before God under a deep sense of our sinfulness, and of our innumerable transgressions of his law? Conscious of merited wrath, are we making Jesus Christ our sole refuge; and is our every hope of pardon, acceptance, and final salvation, founded on his obedience, sacrifice, mediation,

and intercession? Conscious of our natural ignorance and weakness, are we exercising a habitual dependance on the Holy Spirit for light and strength? Through his power are we striving to be delivered from all sin, and to obtain the renewal of our hearts to holiness after the image of God? Are we living as those ought to do who are looking for death and judgment, and who are candidates for a heavenly crown? Are we obeying Christ as our supreme Lord? Is love to God the predominant affection of our souls; and does it produce the fruit of cheerful, unremitting, and unreserved obedience? Do we feel the force of gratitude to our God and Saviour, inciting us to the cultivation of all holy, heavenly, and devout affections, and to the performance of every civil, social, and relative duty? Are we, at the same time, diligently using the means which God has instituted in his church for our growth in grace, and advancement in the knowledge and in the love of God? Do we constantly frequent his courts? Do we attend the table of the Lord? Do we read and hear his word with an earnest desire to be made acquainted with his will? Are we habitually watchful over our hearts and lives, and assiduous in the work of self-examination? And to all these means of improvement, do we add unceasing and fervent prayer to the God and Father of our Lord Jesus Christ, that he would pardon our sins for the sake of his Son; that he would sanctify us wholly; and, through the blood of the everlasting covenant, would make us perfect in every good work to do his will? These are the more decisive marks by which our *true churchmanship* is to be ascertained. May every one who reads them have a testimony in his own conscience, that they are fairly descriptive of his character!

We are unwilling to close this long article without making one remark, which has very frequently occurred to us during the course of the present controversy, and which we recommend to the serious consideration of all the combatants on both sides of the question. It is this: what will it avail

them in the great day of account, when the contentions, which now agitate their minds, shall sink into absolute insignificance, shall be as if they had never been: what will it then avail them to have vanquished their adversaries by the superiority of their polemical skill, if, unhappily imbibing the baneful spirit of controversy, they shall be found to have violated that brotherly love, which forms a distinguishing badge of the *real* followers of Jesus Christ. "Certainly," as the pious Bishop Hall has observed, "God abides none but charitable dissensions: those that are well grounded, and well governed; grounded upon just causes, and governed with christian charity and wise moderation: those whose beginning is equity, and whose end is peace. If we must differ, let these be the conditions: let every of God's ministers be ambitious of that praise, which Gregory Nazianzen gives to Athanasius, to be an adamant to them that strike him, and a loadstone to those that dissent from him: the one not to be moved with wrong; the other to draw those hearts which disagree. So the fruit of righteousness shall be sown in peace of them that make peace. So the God of peace shall have glory, the Church of God rest, and our souls unspeakable consolation and joy in the day of the appearing of our Lord Jesus." (Hall's *Peacemaker*, ad finem.)

CLXXXIII. *Memoirs of the Life, of Sir William Jones.* By LORD TEIGNMOUTH.

(Continued from p. 629.)

SIR WILLIAM JONES embarked for India in April, 1783, being then in his thirty-seventh year. The following memorandum, written during his voyage, shews the nature and extent of those objects on which his mind was at this time bent, but indicates, as we think, a disposition to undertake a degree of labour inconsistent with the limits assigned by Providence to human life. Those men, however, who, possessing similar talents, consume their years either in listless indolence, or in pursuits unprofitable to society, would do well to contemplate the beneficial industry of Sir William Jones, and the slothful Christian may derive many a

salutary admonition from this lover of useful learning and science.

"Objects of inquiry during my residence in Asia.—1. The Laws of the Hindus and Mahomedans.—2. History of the *ancient* World.—3. Proofs and Illustrations of Scripture.—4. Traditions concerning the Deluge, &c.—5. Modern Politics and Geography of Hindustan.—6. Best Mode of governing Bengal.—7. Arithmetic, Geometry, and mixed Sciences of the Asiatics.—8. Medicine, Chemistry, Surgery, and Anatomy of the Indians.—9. Natural Productions of India.—10. Poetry, Rhetoric, and Morality of Asia.—11. Music of the Eastern Nations.—12. The Shi-King, or Three Hundred Chinese Odes.—13. The best Accounts of Tibet and Cashmir.—14. Trade, Manufactures, and Agriculture of India.—15. Mogul Constitution.—16 Mahratta Constitution.

"To print and publish the Gospel of St. Luke in Arabic: Law Tracts in Persian or Arabic: and the Psalms of David in Persian Verse. To compose, if God grant me Life, 1. Elements of the Laws of England. *Model*—The Essay on Bailment, Aristotle.—2. The History of the *American* War. *Model*—Thucydides and Polybius.—3. Britain discovered, an Heroic Poem on the Constitution of England; Machinery, Hindu Gods. *Model*—Homer.—4. Speeches, political and forensic. *Model*—Demosthenes.—5. Dialogues, philosophical and historical. *Model*—Plato. 6. Letters. *Model*—Demosthenes and Plato."

In the course of his voyage he touched at the beautiful island of Joanna, of which he has published an account.

"During a visit which he made to a native of the island, a Coran was produced, and his attention was directed to a passage in a commentary, accusing the Christians of blasphemy, in calling our Saviour the Son of God. 'The commentator (he replied) was much to blame for passing so indiscriminate and hasty a censure; the title which gave your legislator, and which gives you, such offence, was often applied in *Judea* by a bold figure, agreeably to the *Hebrew* idiom, though unusual in *Arabic*, to *angels*, to *holy men*, and even to *all mankind*, who are commanded to call God their father; and in this large sense the apostle to the Romans calls the elect the *children* of God, and the Messiah the *first born among many brethren*: but the words *only begotten* are applied transcendentally and incomparably to him alone. And as for me, who believe the scriptures which you also profess to believe, though you assert, without proof, that we have altered them, I cannot refuse him an appellation, though far surpassing our reason, by which he is distinguished in the gospel, and the believers in Mahommed, who expressly names him the Messiah, and pronounces him to have been born of a virgin (which alone might fully justify the phrase condemned

by this author) are themselves condemnable, for cavilling at words, when they cannot object to the substance of our faith consistently with their own."

"This quotation," (observes Lord Teignmouth,) "affords a decisive proof of the belief of Sir William Jones in the sublime doctrines of the christian religion. Had he been an infidel, he would have smiled at the scoffs of Mussulman bigotry; and had he been indifferent to his faith, he would have been silent on an occasion where he could expect neither candour nor concessions from his antagonists. Indeed he was well aware, that a religious dispute with those zealots would have been fruitless and unseasonable, and might have been dangerous; but as it was inconsistent with his principles to disavow or conceal what he firmly believed and professed, he could not suffer the attack to pass without reprehension; and he grounded it on premises, which his opponent could not dispute, nor did they venture to answer." (p. 232.)

Sir William arrived at Calcutta in September, 1783. In December, he entered upon his judicial functions. "The public had formed a high estimate of his oratorical powers, nor were they disappointed. His address was elegant, concise, and appropriate: the exposition of his sentiments and principles was equally manly and conciliatory, and calculated to inspire general satisfaction."

In the intervals of leisure from his professional duties, he directed his attention to scientific objects; but he soon saw that the field of research in India could only be explored by the united efforts of many. He, therefore, proposed and effected the institution of a society in Calcutta, calculated to excite and facilitate inquiry, and to concentrate all the valuable knowledge which might be obtained in Asia. The society met for the first time in January, 1784.

Mr. Hastings, then governor-general of India, was invited to accept the presidency, but he declined it in favour of Sir William Jones. "I trust," says Sir William, "you will consider this offer as proceeding solely from our anxiety to give you that distinction which justice obliged us to give. As to myself I never could have been satisfied, if, in traversing the sea of knowledge, I had fallen in with a ship of your rate and station without striking my flag."

The following remarks of Lord Teignmouth deserve to be quoted, on account of their pointing out certain important features in the character of the Mahomedan conquerors of India and their Hindu subjects. They afford a suggestion which may be useful to Missionaries.

"The spirit of the Mahomedan religion is adverse to every appearance of idolatry, and the conquest of Hindustan by the Mussulmans, was prosecuted with the zeal of a religious crusade. The rage of proselytism was united with the ambition of dominion, and the subversion of the Hindu superstition was always considered a religious obligation, the discharge of which might, indeed, be suspended by political considerations, but could never be renounced; and, notwithstanding occasional marks of toleration in some of the Emperors of Hindustan, or their viceroys, their Hindu subjects were ever beheld by them in the contemptuous light of infidels and idolaters. They were, of course, naturally disposed to apprehend the effects of a similar intolerance in their European governors. The Bramins too deemed themselves precluded by laws, in their opinion of sacred and eternal obligation, from any development of their secret doctrines, and their reserve had hitherto proved impenetrable. To surmount these obstacles, to subdue the prejudices and jealousy of the Bramins, and to diminish the apprehensions of the people at large, required a conduct regulated by the most liberal and equitable principles, and the influence of personal intercourse and conciliation. The compilation of a code of laws by Pundits convened by Mr. Hastings, the Persian version of it made under their inspection, and the translation of the Bagvhat Geeta, a work containing all the grand mysteries of the braminical faith, are incontrovertible proofs of the success of his efforts to inspire confidence in minds where distrust was habitual; while a variety of useful publications, undertaken at his suggestion, demonstrate the beneficial effects of his patronage of oriental literature." (p. 238.)

Among the original members of the Asiatic Society, we find very pleasing mention of Mr. William Chambers, a gentleman "whose knowledge of the dialects on the coast of Coromandel, as well as of Persian and Arabic literature," says Lord Teignmouth, "was his least praise."—"The loss of Mr. Chambers" (his Lordship adds) "must be particularly lamented by all who feel an interest in communicating a knowledge of the doctrines of salvation, to the natives of India. In an early period of life he saw and felt the truth and importance of the christian religion; and

while his own conduct exhibited the strength of his conviction, he thought it a duty to employ his talents and acquirements in disseminating, amongst the untaught natives, a knowledge of that faith, which he regarded of supreme and universal importance. In this view, he determined to undertake a translation of the New Testament into Persian, and devoted all his leisure to the performance of this task with the most zealous solicitude to make it accurate; but he had not completed half the Gospel of St. Matthew, when it pleased Providence to call him out of this life."

The quantity of business which Sir William Jones transacted was so great, (though always less than he felt eager to undertake,) that the rules which he laid down for the husbanding of his time, of which he had early learnt to be a rigid economist, form an interesting subject. The following is a transcript from a card in his own hand-writing.

"Daily studies for the long vacation of 1785. *Morning*—One Letter, Ten Chapters of the Bible, Sanscrit Grammar, Hindu Law, &c.—*Afternoon*—Indian Geography.—*Evening*—Roman History, Chess, Ariosto." (p. 242.)

"I rise," he says in a letter to a friend, "before the sun, and bathe after a gentle ride; my diet is light and sparing, and I go early to rest; yet the activity of my mind is too strong for my constitution, though naturally not infirm, and I must be satisfied with a valetudinarian state of health."

In another place we find him thus correcting two well known lines of Sir Edward Coke.

"Six hours in sleep, in laws grave study six,
Four spend in prayer, the rest on nature fix."

Rather, says Sir William Jones,

"Six hours to law, to soothing slumber seven,
Ten to the world allot, and *all* to heaven."

The turn given in the end of the last verse appears to us excellent. In the days of Sir William Coke, attention to the offices of religion often bordered, perhaps, on superstition, and the correction therefore is as judicious as it is pious. We take, however, this occasion of observing that, in our time, men in political and judicial stations incline rather to a contrary extreme, that of considering the mere performance of the duties of their profession to be in such a sense the substance of religion, as to stand in the place both of public

and private devotion, and to supersede the necessity of a habitually religious frame of spirit. There is, therefore, reason to fear an abuse of Sir William Jones's admirable distich. We mean that there is danger lest the time allotted to the world should be too easily construed to be allotted to heaven. Our infidel philosophers have been very instrumental in teaching this error. Mr. Gibbon, for example, seems to "deem the service of mankind the most acceptable worship of the gods."—"They" (says Dr. A. Smith, alluding somewhat generally to the ministers of religion) "reserve the celestial regions for monks and friars, and for those who resemble them; condemning to the infernal, all the useful statesmen and lawgivers, poets and philosophers, all the great protectors, instructors, and benefactors of mankind, or those of them, at least, who had no great taste or turn for the devout and contemplative virtues." This taste and turn for devotion, which the philosopher considers as the peculiarity of some, the gospel requires equally of all. We admit, or rather, indeed, we contend, that the gospel also makes a demand upon us for every active virtue, but those virtues must be performed from a religious motive. Then and then only the time "given to the world" is "given to heaven."

The piety of Sir William Jones's mind, at this period, is attested by many little circumstances of a private nature, which his biographer has collected. Sir William, not long after his arrival in India, fell into very indifferent health.

"His thoughts and attention," (says Lord Teignmouth,) "were not confined to the perishable concerns of this world only; and what was the subject of his meditations in health, was more forcibly impressed upon his mind during illness. He knew the duty of resignation to the will of his Maker, and of dependence on the merits of a Redeemer; and I find these sentiments expressed in a short prayer, which he composed during his indisposition in September, 1784, and which I here insert.

"O thou Bestower of all good! if it please thee to continue my easy tasks in this life, grant me strength to perform them as a faithful servant; but if thy wisdom hath willed to end them by this thy visitation, admit me, not weighing my unworthiness, but through thy mercy declared in Christ, into thy heavenly mansions, that I may continually advance in

happiness, by advancing in true knowledge and awful love of thee. Thy will be done!"

"I quote," says his Lordship, "with particular satisfaction, this short but decisive testimony of the religious principles of Sir William Jones. Among many additional proofs which might be given of them, is the following short prayer, composed on waking, July 27, 1783, at sea, also copied from his own writing.

"Graciously accept our thanks, thou Giver of all good, for having preserved us another night, and bestowed on us another day. O grant that, on this day, we may meditate on thy law with joyful veneration, and keep it in all our actions with firm obedience."

"If," (adds his Lordship,) "we sometimes suffer the humiliation of seeing great and extensive erudition prostituted to infidelity, we cannot but feel a more than common gratification at the salutary union of true genius and piety. Learning, that wantons in irreligion, may, like the Sirius of Homer, flash its strong light upon us; but, though brilliant, it is baneful, and, while it dazzles, makes us tremble for our safety. Science, therefore, without piety, whatever admiration it may excite, will never be entitled to an equal degree of respect and esteem, with the humble knowledge which makes us wise unto salvation. The belief of Sir William Jones in Revelation, is openly and distinctly declared in his works; but the unostentatious effusions of sequestered adoration, whilst they prove the sincerity of his conviction, give an additional weight to his avowed opinions." (p. 251.)

A journey to Benares, the very relaxations of which, consisting in a great degree in botanical pursuits, would be denominated laborious by persons less devoted to science, through the blessing of God, re-established his health. In his return to Calcutta "he visited Gour, once the residence of the sovereigns of Bengal. This place still exhibits architectural remains of royal magnificence, which the traveller is obliged to explore at some personal risk amidst forests, the exclusive haunts of wild beasts, for nature has here resumed her dominion, and triumphs over the short lived pride of man." On one occasion "we passed," says Sir William, "within two yards of a fine tiger, who gazed on us with indifference; but we took care to avoid the narrow passes at night."

"Of two productions, written during this journey, one was a Treatise on the Gods of Greece, Italy, and India, which he afterwards revised, and presented to the society. The design of this Essay was to point out a resemblance, too strong to have been accidental,

between the popular worship of the old Greeks and Italians, and that of the Hindus, and between their strange religion and that of Egypt, China, Persia, Phrygia, Phœnicia, and Syria, and even remoter nations. The proof of such resemblance, if satisfactorily established, would, as he remarks, authorize an inference of a general union and affinity between the most distinguished inhabitants of the primitive world, at the time when they deviated, as they did too early deviate, from the rational adoration of the only true God." (p. 255.)

A periodical work was, in this year (1785), instituted at Calcutta, under the title of the *Asiatic Miscellany*, to which Sir William Jones often contributed.

A beautiful Tetrastick, translated by him from the Persian, and already inserted in the *Christian Observer*, p. 552, appeared in one of the first numbers of that work.

In 1786, we find Sir William Jones so much occupied as evidently to prejudice his health, and to afford, in this respect, a warning rather against that excessive exertion which is to be avoided, than an example of that diligence which ought to be imitated. "Six or seven hours," he says, "in the morning, and two or three in the evening, spent in unremitted labour for the last three months, fatigued me so much, that I had no leisure for society, scarcely any for natural repose."

A supposed diminution in his salary as judge, drew from him at this time some plain and honest representations to his superiors, which, though the subject was misconceived, do credit to his character. Sir William Jones was of an ardent, open mind, and was more disposed to prefer a public and distinct complaint than to convey gentle and polite insinuations, or to exert a private and circuitous influence.

That he was not eager for emolument the following passage, from one of his letters to Sir J. Macpherson, sufficiently testifies: it also conveys an important collateral remark.

"Be assured that really I want no addition to my fortune; and, if the whole legislature of Britain were to offer me a different station, I should most gratefully and respectfully decline it. The character of an ambitious judge is, in my opinion, very dangerous to public justice; and if I were a sole legislator it should be enacted that every judge, as well as every
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bishop, should remain for life in the place which he first accepted. This is not the language of a cynic, but of a man, who loves his friends, his country, and mankind; who knows the short duration of human life, recollects that he has lived four and forty years, and has learned to be contented."

In September, 1786, Lord Cornwallis arrived at Fort William with the appointment of governor-general, and Lord Teignmouth (bearing then the name of Mr. Shore) who accompanied Lord Cornwallis, had now the opportunity of renewing his intimacy with Sir William Jones. "The uniformity," (says Lord Teignmouth,) "which marked the remaining period of his allotted existence, admits of little variety of delineation."—"Some periods were chequered by illness, the consequence of intense application; and others were embittered by the frequent and severe indisposition of the partner of his cares and object of his affections;" whose return to her native country he determined to urge, provided no improvement in her health should take place.

Wishing to give our readers a just view of the political character of Sir William Jones, we shall here introduce some passages in his letters on the state of parties in Great Britain.

To JOHN SHORE, Esq.

October, 1789.

"The idea of your happiness (and few men have a brighter prospect of it than yourself) reconciles me to our approaching separation, though it must be very long; for I will not see England while the interested factions which distract it, leave the legislature no time for the great operations which are essential for public felicity, while patriotic virtues are derided as visionary, and while the rancour of contending parties fills with thorns those particular societies, in which I hoped to gather nothing but roses."

Again, he says,

"Of European politics I think as little as possible, not because they do not interest my heart, but because they give me too much pain. I have 'good will towards men, and wish peace on earth,' but I see chiefly under the sun, the two classes of men whom Solomon describes, the oppressor and the oppressed. I have no fear in England of open despotism, nor of anarchy. I shall cultivate my fields and gardens, and think as little as possible of monarchs or oligarchs."

To his friend, Mr. Wilmot, he writes,

"I rejoice that the king is well, but take no

interest in the contests of your aristocratical factions. The time never was when I would have enlisted under the banners of any faction, though I might have carried a pair of colours, if I had not spurned them, in either legion. My party is that of the whole people, and my principles, which the law taught me, are only to be changed by a change of existence.”*

Hitherto we have spoken of the political opinions of Sir William Jones only in favourable terms. It may, however, be proper here to enter more fully into this subject, with a view to prevent the authority of this upright and enlightened man, himself appointed by the king to be a judge in the supreme court at Calcutta, from being turned to any crooked or factious purposes, by those who profess the same zeal for liberty, and the same hatred of oppression; and who may think that they are following up the same theory of government, without possessing the same practical wisdom, love of order, integrity, and good sense.

We have already remarked, that Sir William Jones was peculiarly attached to the popular part of the British constitution, though sufficiently hostile to that kind of democratic violence which manifested itself in the time of Wilkes; a violence not altogether unlike to that which has at a later period acquired the name of Jacobinism. We, however, purposely avoided to notice, in the proper order of time, a tract written by him before he quitted England, entitled, “A Dialogue between a Farmer and a Country Gentleman, on the principles of Government;” a work, the publication of which, it is well known that a bill of indictment was found against the Dean of St. Asaph. We have looked into this little tract, which makes a part of the six quarto volumes of the printed works of Sir W. Jones. The best apology for it, in our opinion, is not that it is constitutional, as Sir William Jones, both in the preface to it, and in some of his letters, eagerly insists, but that it was intended, as in one place he observes, as a *Jeu d’Esprit*; and also that it was written antecedently to the French Revolution. It unquestionably ceased

* An expression occurs in p. 329, which, as we are persuaded, was by no means the common language of Sir William Jones; we sincerely wish that he had not used it.

to be that mere theory which he denominates it, when the doctrine of the French rights of man began to be practically asserted by so many in France, by not a few in Ireland, and by some even in this country: a doctrine which (we say it with regret) the dialogue seems to us to favour, if not completely to inculcate.†

† The French doctrine was this, that a state is not free unless all the individuals in it have a voice in electing the legislature; that the title to be thus free, is common to all countries; and that the “sacred right,” or, in other words, “the duty of insurrection,” attaches to all men, among whom political liberty thus defined, does not exist. Even, therefore, in countries, such as England, in which the representation is only partial, true liberty was said, by the French revolutionists, not to prevail. The opponents of this doctrine asserted, that liberty depended rather on being governed by just and equal laws, and on being subject to a legislature which, however partially chosen, had a true sympathy for the people. The more religious adversaries of the French doctrine moreover affirmed, that the scriptures taught submission to the “powers that be,” without reference to the question, whether those powers had been elected by the people. Government, they said, is an ordinance of God, although the particular form of it is not prescribed by holy writ; and the existing government is, therefore, generally to be assumed to be that ordinance of God to which christians are to submit, and they that resist shall receive to themselves condemnation.

That we have not gone too far in saying, that the principles, inculcated by Sir William Jones in the Dialogue in question, are those of the French school, the following quotations will testify.

“*Farmer.* What is meant by a free state?”

“*Gentleman.* What is meant by the club in your village?”

F. We have a box into which we contribute, from our savings, and out of which any member is relieved in sickness, &c. We formed it by our own choice. The master for each night is chosen by all the company present the week before.

“*G.* Does he make laws?”

“*F.* He make laws! No, we all agreed to a set of general rules.

“*G.* What should you do if any one member should insist on becoming perpetual master?”

“*F.* Expel him.

“*G.* What if he were to bring a serjeant’s guard?”

“*F.* The society would be broken up.

“*G.* Suppose he were to take the money out of the box.

“*F.* We would submit for the time, but afterwards apprehend the robbers.

It might, as we think, be fairly presumed, that a grand jury, in Great Britain, would not have passed that condemnation on this work which their

"G. What if you could not apprehend them?

"F. We might kill them, I should think.

"G. Suppose a few of the club to domineer in the manner.

"F. We should take the same course.

"G. Did it never occur to you, that every state or nation is only a great club.

"F. I never thought about it."

The Dialogue then teaches that all men have assembled to form "nations, communions, or states, by voluntary associations;" that the power of making laws must have proceeded from the "whole people;" that if they disagree, the opinion of the greater number, as in the village club, must prevail; that if the society is too large for all to meet in the same place, a greater number must choose a less; that "all must be *choosers* who are not upon the parish;" and that "not a few (not one in seven, for instance,) ought to choose."

It then proceeds.

"C. Have you a freehold of forty shillings a-year?

"F. I have cattle, implements, &c.

"G. Have you any vote?

"F. No.

"G. Are you ignorant that parliament have power to strip you of your goods, throw you into prison, and even deprive you of life?

"F. A dreadful power. I never made inquiries.

"G. Yet six men in seven, who inhabit this kingdom, have, like you, no votes, and the petition which I have desired you to sign has nothing for its object but the restoration* of you all to the right of choosing those law-makers, by whom your money or your lives may be taken from you.—Another word before we part. What if the king were to insist on making laws, &c.?

"F. He must be expelled.

"G. What if the great accountants and lawyers were to abuse their trust?

"F. We must request the king to remove them.

"G. What, if a few great lords or wealthy men, were to keep the king himself in subjection, and manage the parliament?

"F. We must fight for the king and ourselves.

"G. You talk of fighting, but your quarter-staffs will avail you little against bayonets.

"F. We might easily provide ourselves.

"G. Not so easily, when the moment of resistance came.

* Surely there is reason to complain of the use of this word *restoration*, for there never was a time when the right of representation was universal in this country.

finding of a bill implied, if it had been so free from objection as Sir William supposes. But we are disposed to judge him, in this case, by appealing to himself; for in some, even of the letters in which he justifies this dialogue, he appears to us to speak in a manner not very consistent with the fundamental principles which the dialogue endeavours to establish. We have seen, that when he arrived in India he professed to bid adieu to politics. He also says in a letter, respecting the tract in question,

"My dialogue contains my system which I have ever avowed and ever will avow; but I perfectly agree (and no man of sound intellect can disagree) that such a system is wholly inapplicable to this country, where millions of men are so wedded to inveterate prejudices and habits, that if liberty could be forced upon them by Britain, it would make them as miserable as the cruellest despotism."

Now it is material to observe, that this tract professedly treats, not of the particular rights or liberties of Englishmen, but of rights and liberties in general: for it is entitled, generally, *The Principles of Government*. It compares, as we have seen, a nation, that is, every nation as well as "community and state," to a club; all the members of which have a right of choosing representatives: and it even suggests the practice of exercising with arms, not, indeed, with a view of enforcing by arms this universal right of representation, but on the principle of being in

"F. We ought always, therefore, to be ready, and keep a firelock in our bedroom.

"G. That would be legal, as well as rational.

"F. I will purchase a firelock with my savings.

"G. It is not necessary. I will make you a present of one with complete accoutrements. In the mean while spend an hour every morning, in the next fortnight, in learning to prime and load expeditiously. I say every morning, because, if you exercise too late in an evening, you may fall into some of those legal snares which have been spread for you, by those gentlemen who would rather secure game for their table than liberty for the nation.

"Farewell for the present, and remember that a free state is only a more numerous and more powerful club, and that he only is a free man who is member of such a state.

a state of preparation to resist any abuse of power by the government; and also, as we think, in a spirit which would be not unlikely to lead the lower classes to assert with the bayonet the universal right of representation. But if this right be that right of man, as man, which it is represented to be, it unquestionably applies itself more particularly to those states which possess not even the partial representation enjoyed in Great Britain: for surely the total want of a representative body is an evil more necessary to be remedied, and more distinctly calling for a cure, according to the doctrine of the dialogue, than a mere imperfection in the representation. But, says Sir William Jones, this liberty (meaning that which universal representation would confer) would make the people of India miserable. Might it not also make other nations miserable; or, at least, somewhat less happy than they are under their present constitution? If there be any danger of this kind, then unquestionably the amount of that danger is a preliminary point for consideration: and wherever circumstances are found, on investigation, to be such as to render this danger sufficiently great and manifest, there, it must be conceded to us, that the right of universal representation ought not to be established. The right, therefore, is one which it may be a duty to modify, to limit, to suspend, to withhold, according to existing circumstances. It is a right, the communication of which must be acknowledged to be likely to operate as the infliction of a wrong in certain cases; and who will deny that, at least in all these cases, the communication of this right, or rather the infliction of this wrong, if unhappily it should be demanded by the bayonet, ought to be resisted by the same weapon? In short, therefore, the right either is no right, which is the more proper mode of expressing ourselves; or, at the most, it is one of those *abstract* rights, with the delusive *name* of which modern philosophers have perplexed themselves, and have misled many of the common people. It is a right, indeed, which statesmen have generally agreed to

deny, and the exercise of which judges and jurymen, as interpreters of law, have been bound effectually to repress: nor have we any doubt that, if Sir William Jones, in the character either of Indian, of English, or of Irish judge, had found himself obliged to try a farmer for employing his musket in establishing the right of universal representation, (in doing which we grant that the farmer would a little overstep the directions in the Dialogue,) Sir William would have employed both the rhetoric and the authority of the bench, in maintaining, as practically and effectually as we could wish, the principles for which we have contended.

The Dialogue may serve to prove the danger of forming theories of government in the ardour of youth, and in the first zeal for liberty. It may, at the same time, teach us to entertain favourable opinions of the virtue of some of those who have fallen into similar errors. They are often the errors of benevolent and independent minds: but the exposure of them is, on that account, the more material. The case of a club, and even of a small and new community, essentially differs from that of an opulent and extensive empire. In the two former instances, though especially in the first, the interests of the whole are likely to be well understood, and somewhat generally attended to. But in every large, highly civilized, and very mixed society, the concerns are so vast and complicated, that they are not comprehended with equal ease, and are not likely to attract, at all times, any great portion of popular consideration. The very division of labour narrows the mind of many of the members of a rich society. Politics, like every other science, become the pursuit chiefly of a few; and these few have many means of practising on the credulity of the multitude. Some limitation, therefore, of the right of voting, some qualification, very different from that of merely "not being on the parish," seems in such case absolutely necessary to the public good, and to the securing of real liberty. In order to render the case of a club more nearly parallel with that of a mixed commu-

nity, let it be assumed, that the members of the club have subscribed very unequal sums into the box, and consequently lay claim to very different degrees of pecuniary assistance. Would it, *under these circumstances*, be reasonable to allow to every man one equal vote? Might not equality of this kind lead to an immediate and equal division of the fund which had been thus unequally furnished? So also in a very mixed State, if the right of voting attached equally and universally to persons, and had no reference to wealth, might not this equality lead to the plunder of the rich, or, at least, to some invasion of property. The French Revolution, in some degree, illustrates this observation. Still, however, the parallel is, in many respects, incomplete. We request the forgiveness of our readers for entering into this long discussion. We by no means intend by it to preclude the consideration of all questions of reform in the representation; but we wish carefully to distinguish between a claim founded on natural right to universal suffrage, and the mere extension or alteration of the present system of voting by due authority of parliament.

We quote, with pleasure, the following judicious observations of Lord Teignmouth, on the opinions of Sir William Jones respecting the French Revolution.

"Of the French Revolution in its commencement he entertained a favourable opinion, and, in common with many wise and good men, who had not as yet discovered the foul principle from which it sprung, wished success to the struggles of that nation for the establishment of a free constitution; but he saw, with unspeakable disgust, the enormities which sprang out of the attempt, and betrayed the impurity of its origin. Things ill begun strengthen themselves with ill. We may easily conceive, and it is unnecessary to state, what the sentiments of Sir William Jones would have been if he had lived to this time."

Lord Teignmouth further observes, that when his friend published the last of his political tracts, the temper of the nation had been soured by a long and unsuccessful war; and that many, who conceived the principles of the constitution to have been invaded by the conduct of the minister, supported by a

majority in the House of Commons, looked to a reform in the representation as the only means of restoring the balance of the constitution.

"The revolution," adds his Lordship, "which has since deformed the political state of Europe, was not then foreseen, and the experience founded on it was to be acquired."—"It may be further remarked, that some political theories, which were held to be incontrovertible, have of late years been questioned; and that the doctrines of Locke on government, which it would once have been heresy to deny, no longer command that implicit acquiescence, which they once almost universally received."

We now resume the history of the labours of Sir William Jones. His prevailing wish, as Lord Teignmouth frequently remarks, was to render his talents and attainments useful to his country; and having qualified himself by his various and persevering studies for the execution of a most important plan, the expense of which he could not prudently defray from his own finances, he, at this time, applied to the government of Bengal for their assistance. The letter addressed to Lord Cornwallis on this occasion reflects the highest honour on Sir William Jones, and fully explains the nature and object of his undertaking.

Private contests between the natives of India are determined by an English judicature, according to those laws to which the parties themselves have been used to consider that they are subject. The principle is just, but the difficulty lay in the application of it to practice, for the Hindu and Mahomedan laws had hitherto been, for the most part, locked up in the Sanscrit and Arabic languages. Sir William Jones, even when he was in England, had meditated a remedy to this evil. It was nothing less than a complete digest, as well as translation, of the whole native code of Hindu and Mahomedan law, after the model of the Pandects of Justinian. Sir William observes, in his letter, that "It would not be unworthy of a British government to give the natives of their Indian provinces a permanent security for the due administration of justice, similar to that which Justinian gave to his Greek and Roman

subjects." He states that he would cheerfully have borne the whole expense of the work, if prudence had not restrained him. He touches on the difficulty of finding a director and a translator of it, and with much modesty offers his own services.

Lord Cornwallis bestowed on this proposal the attention which it merited, and observed in his answer, that he "deemed it singularly fortunate that a person, so eminently qualified for the task, should, from principles of general benevolence and public spirit, be induced to engage in an undertaking as arduous as it was beneficial."

In March, 1793, Lord Teignmouth, then Sir John Shore, returned to Bengal, having been for some time in England on account of health, with a commission to succeed Marquis Cornwallis in his station of governor-general, whenever he thought proper to relinquish it; and he found his friend Sir William Jones, though somewhat debilitated by the climate, in a state of health which promised a longer duration of his life than it pleased Providence to assign him. The constitution of Lady Jones, naturally delicate, required, at this time, her removal to England, while the obligation to translate the digest of Hindu and Mahomedan laws, which Sir William had contracted, formed an insuperable obstacle to his accompanying her. She embarked in December, 1793, and he hoped to follow her, (pursuing, however, a circuitous route through Persia or China,) in the ensuing season.

In the beginning of 1794, Sir William published a work in which he had long been engaged, a Translation of the Ordinances of Menu, comprising the Indian system of religious and civil duty. In his other translation he was now eagerly occupied. The following is an extract from the last letter which Lord Teignmouth received from him; and we quote it with pleasure, as reflecting the highest honour on the character both of the writer and of his noble friend.

"A few days after I troubled you about the yacht, I felt a severe pang on hearing of your domestic misfortunes. I felt more for you

than I should for most men, because I well know the sensibility of your heart. The only topic of consolation happily presented itself to you. Reason, perhaps, might convince us, that the death of a created being never happens without the will of the Creator, who governs this world by a special interposition of his providential care; but as this is a truth which revelation expressly teaches us, our only true comfort in affliction must be derived from christian philosophy, which is so far from encouraging us to stifle our natural feelings, that even the divine author of it wept on the death of a friend. This doctrine, though superfluous to you, is always present to my mind; and I shall have occasion in a few years, by the course of nature, to press it on the mind of Lady Jones, the great age of whose mother is one of my reasons for hoping most anxiously, that nothing may prevent her returning to England this season. **** I will follow her as soon as I can; for although I shall have more than enough to supply all the wants of a man, who would rather have been Cincinnatus with his plough, than Lucullus with all his wealth, yet I wish to complete the system of Indian laws while I remain in India, because I wish to perform whatever I promise with the least possible imperfection."

That affectionate disposition of his noble biographer, of which Sir William speaks, appears in the following comment on the preceding letter.

"It would not be easy to give expression to the feelings excited by the perusal of this letter, nine years after the date of it. In recalling the memory of domestic misfortunes, which time had nearly obliterated, it revives, with new force, the recollection of that friend, whose sympathy endeavoured to sooth the sorrows of a father for the loss of his children. The transition by Sir William Jones to the circumstances of his own situation is natural, and the conjugal bosom may, perhaps, sympathize with a fond husband, anticipating the affliction of the wife of his affection, and his own efforts to console her; that wife, however, still survives to lament her irreparable loss in the death of Sir William Jones himself, and has had, for some years, the happiness to console, by the tenderest assiduities, the increasing infirmities of an aged mother."*

A prayer of some length, written by Sir William Jones fifteen months before his departure to India, is inserted in this concluding part of the memoirs. It certainly wants the peculiar doctrines of christianity. Lord Teignmouth, in the most judicious manner, endeavours to supply the defect, and, at the same time, sums up the con-

* Mrs. Shipley died in 1803, in her eighty seventh year.

curing evidences of the sincere piety of his friend.

"I do not adduce," (he says) "this prayer as evidence of the belief of Sir William Jones in the doctrines of Jesus Christ, although I think that such a composition could hardly have been framed by an unbeliever in the gospel; or, if this be deemed possible, that a mind, capable of feeling the sentiments which it expresses, could long have withheld its assent to the truths of revelation. It is evidently the effusion of a pious mind, deeply impressed with an awful sense of the infinite wisdom, power, and benevolence, of his Creator, and of the ignorance, weakness, and depravity, of human nature; sentiments which the reason of mankind strongly suggests, and which revelation expressly teaches. Let it be remembered, that long before this prayer was written, Sir William Jones had demonstrated to his own satisfaction, that Jesus was the Messiah predicted by the prophets; that amongst his projected occupations in India, one was to translate the Psalms into Persian, and the Gospel of Luke into Arabic; a design, which could only have originated in his conviction of the importance and inspiration of these divine books; that in the year after the date of the prayer, we have a direct and public avowal of his belief in the divinity of our Saviour; and, again, in the next, another prayer by him, expressing his exclusive reliance on the merits of his Redeemer for his acceptance with God."

"I shall not apologise," (adds his Lordship,) "for the extracts which I have introduced from the works of Sir William Jones, nor for the reflections to which they have naturally led. The former display that part of his character which alone is now important to his happiness; and I am authorized to add, not only from what appears in his printed works and private memoranda, in more than one of which, containing a delineation of his daily occupations, I find a portion of time allotted to the perusal of the scriptures, but from other satisfactory testimony, that the writings of our best divines engaged a large share of his attention, and that private devotion was not neglected by him."

We now come to the last scene of Sir William Jones's life.

On the evening of the 20th of April, having prolonged his walk to a late hour, he called on the writer of the memoirs and complained of aguish symptoms, at the same time repeating jocularly an old proverb, that "an ague in the spring is medicine for a king." But his disorder proved to be an inflammation in the liver.

"The progress of the complaint was uncommonly rapid, and it terminated fatally on the 27th of April, 1794.

On the morning of that day his attendants, alarmed at the evident symptoms of approaching dissolution, came precipitately to call the friend who has now the melancholy task of recording the mournful event: not a moment was lost in repairing to his house. He was lying in his bed in a posture of meditation, and the only symptom of remaining life was a small degree of motion in the heart, which, after a few seconds, ceased, and he expired without a pang or groan. His bodily suffering, from the complacency of his features, and the ease of his attitude, could not have been severe, and his mind must have derived consolation from those sources where he had been in the habit of seeking it; and where alone, in our last moments, it can ever be found."

We have bestowed, as we professed to do in the commencement of this review, a large portion of attention on the Memoirs of the Life of Sir William Jones, and though we may be in danger of weakening some of the impressions which have been made, we are unwilling to conclude without adding a short summary of his character. There are four points of view in which it may be useful to contemplate him.

First, *as a man of learning*. In oriental literature we have remarked, that he was unrivalled. Even as a general scholar, he was far above our praise. If it should be thought by any person that his love for Persian and other eastern learning was enthusiastic, and that, in some respects, he overrated its excellence and utility, let it be remembered, that he was occupied in exploring a new mine of intellectual wealth, and that it is allowed to first adventurers a little to magnify both the riches and the capabilities of the regions into which they penetrate. Let it also be recollected, that those alone who possess some enthusiasm, will make the exertions which are necessary for the enlargement of the empire of science. Providence has evidently qualified some men, by that warmth of character with which

they are endued, for surmounting difficulties and opening the paths of knowledge, and Sir William Jones appears to have been an instrument of this sort. Who, indeed, can estimate the beneficial purposes, literary, political, and religious, to which his introductory labours may hereafter possibly be turned?

Secondly—As a *politician*. He is, in this respect, to be honoured as a zealous patriot, as an ardent friend to liberty, and, at the same time, as a man of proved integrity and independence. We have already expressed our regret that, in the warmth of his zeal, or, perhaps, of his imagination, he should have hazarded some theoretic opinion, against which the subsequent course of events has made it important to guard his readers. We suspect that there was, *in general*, something rather too Utopian in his political system. That “almost divine form of our constitution,” with which he was enraptured, may be likened to the image with which Pygmalion fell in love;—a perfect beauty but not a living body; a statue which the lover himself had fabricated by the aid of that abstract idea of perfection which a sculptor forms within his own mind. In plain words, we are of opinion that the political perfection which Sir William Jones admired, and which some have been too ready to ascribe to our existing constitution, is not to be found among creatures of our imperfect and corrupted nature; and hence we would infer that we ought patiently to submit to much political evil, endeavouring, indeed, at the same time, to lessen it, and particularly to guard ourselves against that dissatisfaction and despondency to which high expectations naturally lead. We have seen that Sir William Jones (perhaps only at a season of political depression) divided the inhabitants, even of Great Britain, into “the oppressors and the oppressed,” and deemed the political scene in his own country too afflicting for him to endure the contemplation of it. We believe that some worthy, but not very candid or well-informed, persons are

apt to distribute the inhabitants of India into the same two classes into which Sir William Jones divided those of Great Britain; and that they place, in the first class, all the British rulers; and, in the second, all the native population of that country. When, however, the charge of oppression was urged in the British Parliament against Mr. Hastings, we find the testimony of Sir William Jones to have been strongly in favour of that gentleman; for he thus writes to him in England: “Before you can receive this, you will, I doubt not, have obtained a complete triumph over your persecutors, and your character will have risen, not brighter indeed, but more conspicuously bright from the furnace of their persecution.”

Happy would it be if, from the jarring sentiments of different men, alike professing the wish to repress tyranny and oppression, we could all learn candour, caution, and moderation.

Thirdly—As a *moral man*. In this respect the character of Sir William Jones rises very high. There was, indeed, a remarkably pure morality in his public principles, and his political integrity seems, for a time, to have obstructed his preferment. The virtues of youth and of private life often lead to uprightness of political conduct. The vicious naturally make the companions of their youthful excesses their associates in the pursuit of ambition, and in such circles, however fair may be the public professions, a strict political morality is hardly to be expected. Some passages, which we forbore to quote, attest the kindness of Sir William Jones as a husband and a friend, as well as his condescension and benevolence. The zeal also which he shewed to fulfil, and more than fulfil, the ordinary duties of his judicial situation, ought to be here noticed. Not satisfied with well administering the law in the accustomed manner, he resolved to render the due administration of it more easy to his successors; and that immense labour, which he undertook of translating and preparing

the Hindu and Mahommedan digest, a labour for which his literary knowledge was subservient, arose out of his enlarged view of duty, and is to be considered as one branch of his morality.

Fourthly—As a *Christian*. We have seen that Sir William Jones, like other persons of taste and genius, was a passionate admirer of the Greek and Roman authors. By a very natural, though not a necessary, consequence, he was *in his youth* inclined to form his own general character too much after the model of some of the celebrated ancients. Cicero in particular excited his emulation, and even at a time when he admitted the truth of the New Testament he appears not to have sufficiently recollected that “a greater than Cicero is here.” Utility, indeed, and not merely reputation, was at all times in his thoughts. “Is there a man existing,” (he says in a letter to Mr. Schultens, Oct. 1774,) “who would not rather resemble Cicero, whom I wish absolutely to make my model, both in the course of his life and studies, than be like Varro, however learned, or Lucretius, however ingenious as a poet?” To enjoy, however, in the evening of his days, “a dignified leisure in the uninterrupted cultivation of letters,” “*vivere valere et philosophari cum paucis*,” was professedly a great part of his ambition. But to adopt the maxims, and emulate the spirit, even of the most admired ancients, is to substitute Grecian or Roman in the place of Christian virtue: and however grand may be the idea which seems to fill our mind, it is to descend from the dignity of our christian calling, and to lose in moral, while we grasp at intellectual greatness. We wish that, in estimating the religious character of Sir William Jones, we could pronounce him wholly free from this fault.

We shall exercise only our accustomed freedom if we venture to offer one other remark. It is reasonable to expect, that an intellectual and learned man, embracing christianity, would consider the powers of the understanding as very materially concerned in the reception of it, and would search in every quarter for an accumulation of

external evidence of its truth. Others, however, may be led into a no less rational belief of the same gospel by a shorter course; by an impression made, through the ordinary preaching of the word, chiefly on their conscience and on their affections: and, perhaps, there is some danger lest each class should be too ready to suspect the faith of the other of not being sufficiently sound and christian. Sir W. Jones seems to us to have laboured under some degree of learned prejudice on this subject. “The only human mode, perhaps, (says he) of causing so great a revolution (the revolution of introducing the christian religion into India, of which he was evidently desirous,) is to translate into Sanscrit and Persian such chapters of the prophets, and particularly Isaiah, as are indisputably evangelical, together with one of the gospels, and a plain prefatory discourse, containing full evidence of the very distant ages in which the predictions themselves, and the history of the divine person predicted, were severally made public, and then quietly to disperse the work among the *well educated natives*.”

We believe that, for the most part, christianity has not made its progress in the world after this manner. It is certain that, in the first ages, it did not flow down to the lower classes through the channel of the well-educated; for we are told that, in those days, not many wise men after the flesh, not many noble were called, but that God chose the foolish things of the world to confound the wise.

The gospel, undoubtedly, challenges examination from the understanding; but it addresses itself more peculiarly to the heart, and affords a testimony of its own truth by the sanctifying effects which it there produces. It pronounces man to be a sinner, and, the conscience pleading guilty to the charge, it proclaims pardon through a Redeemer. It declares that man is weak and helpless, and to him who feels this important truth it offers divine assistance. It represents the world to be a scene of vanity and disappointment, and death to be at hand: and after death it announces a day of judgment. It then sets forth the hope of eternal life,

and delivers those, "who, through fear of death, were all their life-time subject to bondage." It is on evidence chiefly of this kind that the multitude receive the gospel. They find in it a remedy to their anxieties and fears, and to all their wants and weaknesses. They also perceive its precepts to be full of unquestionable virtue and goodness. Whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, they are commanded to think of these things. They no longer doubt that the word of God is true, though they know little either of the objections of the sceptic, or of the reply to those objections which has been furnished by the labours of the learned.

Let us not, however, be thought to undervalue those labours. They are of great moment; and in a country containing so many men of education and learning they are peculiarly important. The religion, indeed, of Sir W. Jones was far from being merely intellectual. We have shewn, that it was his resource under affliction, and the topic of consolation which he suggested to his friends when they were in adversity. It shewed itself in exercises of devotion: it suggested some of his more laborious pursuits. And though his learning gave some improper tincture to his religion, his religion also gave a deep tincture to his learning: and, doubtless, that morality, of which we separately spoke, was not separated in his mind from the faith which he professed, but was heightened and purified by religious principle. Nevertheless, the chief view which we naturally take of Sir W. Jones is that of a witness for christianity against the unbelievers. His firm confidence in the truth of scripture has the force of a thousand arguments. Men cannot all examine as he did. They cannot explore Chinese History or Hindu Mythology. They cannot all meet, upon their own ground of argument, the historians and philosophers of Asia, nor the European Sceptics who profess to build upon their foundation. They cannot all answer that objection to the Old Testament in particular, which has been in-

troduced from the East, that the world appears, from historic evidence, to have been older than it has been affirmed to be by Moses. They cannot silence a multitude of other learned, though frivolous, objections. But they can point to a person of acknowledged talents, and pre-eminent in this very species of erudition:

"A man who could have foiled at their own play,

A thousand would be's of the modern day:"

a man, moreover, who was most remarkably enamoured with the love of truth, and who carried, perhaps, almost to a fault the habit of bold and original thinking. This man examined, and yet believed. Having in his hand the records of unbelieving nations, he traced back to the neighbourhood of Palestine, the same central spot to which we are referred in holy writ, the origin of the diverging tribes and discordant languages of the East; corrected their contradictory and absurd chronology by a far better testimony; and pronounced those scriptures, which men of inferior learning had despised, to be the key of knowledge.

"In matters of eternal concern," indeed, says Lord Teignmouth, with his usual piety and discrimination, "the authority of the highest human opinions has no claim to be admitted, except as it may be opposed to that of men of inferior learning and penetration. Among such as have professed a belief in christianity, where shall greater names be found than those of Locke, of Bacon, and of Newton? Of the two former, it may be observed, that they were both innovators in science, whilst the genius of Newton carried him *extra flammantia mœnia mundi*. These men, to their great praise, and, we may hope, to their eternal happiness, devoted much of their time to the study of the scriptures. If the evidence of revelation had been weak, why were minds, which boldly destroyed prejudices in science, blind to those in religion? Such authorities, and let me now add to them the name of Sir William Jones, are entitled to great weight. Let those, who

superciliously reject them, compare themselves with the men who have been named. The comparison may, perhaps, lead them to suspect, that their incredulity may be the result of a little smattering in learning, and great self-conceit; and that by hard study and a humbled mind they may regain the religion which they have left."

Of the manner in which Lord Teignmouth has performed the task assigned to him by Lady Jones, it is not easy to speak too highly. His Lordship, if we recollect right, succeeded Sir William Jones as president of the Asiatic Society, and delivered, at Calcutta, an address, which we have seen in print, containing a brief account of his predecessor. In the present memoirs, his Lordship has suffered Sir William Jones to speak, in general, for himself; and by the unaffected simplicity with which he has connected the letters of his friend, we are often led to forget the biographer; a circumstance which, in our opinion, reflects on the noble writer no small praise. But his Lordship has also given, in the course of his work, indubitable proofs of extensive learning,

of a refined taste, and of a very sound judgment both in politics and religion. He has frequently introduced sentiments of deep importance: and he has infused into the whole of the volume a CHRISTIAN SPIRIT, which will render it, as we trust, highly useful both to the learned and the unlearned. He has dwelt, with evident pleasure, on the religious part of the character of his friend; and has considered his name as worthy to be exalted, principally, on that ground. If, in commenting on the writings or character of Sir William Jones, we have seemed, in any respect, to go beyond Lord Teignmouth, let it be remembered, that the nature of our work, not any diversity of opinion of which we are conscious, has led to our observations and digressions. To his Lordship we feel deeply indebted for the valuable work with which he has favoured the public; and we deem it to be a most happy circumstance, that the drawing up of the Life of Sir William Jones has been committed to the hands of one so eminently qualified to render it an instructive lesson, both to the present and future generations.

REVIEW OF REVIEWS, &c. &c.

In the last Appendix to the *Anti-jacobin Review*, (p. 490,) there appeared an article, entitled, *Dr. Gleig's sermons and the Christian Observer*. In that article the reviewers begin with declaring, that they are *no regular readers* of the *Christian Observer*, and that they feel themselves little inclined to become so. We request our readers to bear in mind this declaration, because it will furnish an easy solution to what follows. The mode adopted by these critics, of reviewing what they have not regularly read, may, doubtless, save both time and trouble: but it is evidently attended with some inconveniences, which might prove embarrassing to men of ingenuous minds. These inconveniences, however, will probably be of little avail in deterring the *Anti-jacobin Reviewers* from adhering to a system possessing, as this

does, so many counterbalancing advantages.

Without taking the trouble of regularly reading our work, these reviewers have had the penetration to discover, that we are engaged in a conspiracy to revive the Calvinism, Puritanism, and Antinomianism of the seventeenth century; that we are the patrons of "Calvinistic Methodism," the editors of "a fanatical publication," set to work with the view of persuading people "that the tenets of John Calvin are those of scripture, and of the united church; that we believe the pre-ordination of Adam's fall and all its consequences," and the imputation of Adam's sin to us, which imputation corresponds to that of Christ's righteousness, whereby the elect alone become righteous, while "all the rest of mankind are, not only naturally,

but necessarily, (because by the immutable decree of God) rendered absolutely incapable of ever emerging from that state of sin, and of eternal damnation into which they were plunged by Adam's transgression," a state from which "the elect themselves" "can be rescued only by the overpowering force of invincible grace."

The Anti-jacobin Reviewers further charge us with dissembling our disbelief "of the doctrine of universal redemption, and that every christian may be saved if he will;" with admitting neither the co-operation of man "nor the universality of saving grace;" with confining such grace "to the elect, in whom, without any concurrence of their's, it operates by an irresistible and, properly speaking, a mechanical impulse;" and also with not allowing "that every man may perform his duty."—"It is," say they, "according to the Christian Observer's principles, the purpose of grace to overcome this propensity (to sin scil.) in the elect alone. In all others, therefore, denominate them reprobates, or what you will, the innate propensity remains insuperable."—"The sound doctrines of the Christian Observer," they add, "consist of the rankest Antinomianism grafted on the impious tenets of Calvin; and his churchmanship is proved by unceasing endeavours to unchurch the nation."

It would be endless to transcribe all the abusive epithets which these reviewers have employed to characterise our work. A few specimens shall suffice. We are, say they, "an upstart sect," "miserable" reviewers, "who can wind a heresy at the distance of fifty thousand miles, though they cannot smell it under their nose." We are modern Aristarchi, "doughty reviewers," "consequential critics," "wild" "enthusiasts," "extravagant Antinomians." We are chargeable with "impudence," and with want of "honesty." Our "petulance is equal to our ignorance." We "overwhelm with impiety, absurdity, and nonsense, the pure and genuine doctrines of the gospel." And by way of climax, they assert their belief that our general

principles are "deserving of the most unqualified reprobation," and that our work is "one of the most dangerous and pestilent which was ever employed to pervert or corrupt the religious and moral sentiments of a people."

Now to what are we to attribute these various charges which, with such apparent confidence in their truth, are preferred against us by the Anti-jacobin Reviewers? Partly, without doubt to their having neglected regularly to read, before they reviewed our work. For although we know that candour is not a prominent feature in their character, yet we think so well of their *understanding* as to believe, that had they read our work they would scarcely have chosen, for their own credit's sake, to become responsible for all the assertions contained in the paper under our review. One circumstance is peculiarly singular, and may perhaps surprise the Reviewers themselves, who, doubtless, placed implicit confidence in the gentleman whose province it was to construct the article: viz. *that we have, on no occasion, since the commencement of our work, affirmed any one of the doctrines which, in the above extracts, they have attributed to us*. We can add with truth, that none of them are likely to be affirmed by us; and for a very sufficient reason, because we do not believe them to be true.

It were easy here to borrow a few expressions from the Anti-jacobin Reviewers, which might be very aptly applied to themselves, and the force of which, under all the circumstances of the case, could not be evaded.* But, besides that such language is an indication of bad taste, and bad manners, we have been told by an authority which we are accustomed to venerate, that we are not to render railing for railing.

After what has been said, it cannot, however, be reckoned impertinent to recommend to the Anti-jacobin Reviewers, if they would retain any credit with the public, to produce some

* We allude here to such expressions as "*mentiris impudentissime*," &c. &c. with which the pages of these critics are frequently adorned.

proof of their assertions. Three volumes of our work are now nearly completed. If, therefore, there be any truth in their statements, they can be at no loss for appropriate extracts, which, besides saving them the trouble of *framing* charges, will be more convincing than mere abuse, and will, doubtless, place beyond question our Calvinism, Antinomianism, and impiety. Much in this view may be expected from their future vigilance. They promise to be more attentive, in future, to our proceedings than they have hitherto been. Proofs of the various assertions, which they have already hazarded, may, therefore, now be looked for: and when those proofs appear, we shall not fail to apprize our readers of their nature and amount.

We intended to have subjoined a few comments on the other parts of the extraordinary production which has given occasion to our present remarks: but our limits oblige us to defer them till another opportunity.

To the Editor of the Christian Observer.

THE last paragraph of the letter of your respectable correspondent N. G. on the Inconsistencies of the British Critic, in your Number for September, p. 577, appears to me to call for a few remarks. After insisting, with great justice, on the very high importance of those leading doctrines in the christian system, original sin, and justification by faith alone, N. G. proceeds as follows:

"He," (the British Critic,) "boldly rejects these doctrines from the system of which he is the champion, and classes them among the errors and heresies characteristic of Calvinism, to run down which, *per fas et per nefas*, seems the order of the day."

"But does not this conduct of a writer, who has hitherto supported so respectable a character, indirectly tend to the credit of the cause against which he discovers so much hostility, and inadvertently give occasion of triumph to his adversary? Will not the readers of his work be apt to infer, that Mr. Overton's victory is pretty decisive upon the whole, when they perceive that he has driven his able opponents from their own formerly avowed principles, in order to find a vantage ground from which they may repel his arguments? Will not this seeking out for new ground lead, in the minds of some persons, to a conclusion, that the doctrines thus abandoned were found,

by these reviewers, so logically linked with the hated tenets of personal election and final perseverance, (which it was necessary for them, at all events, to resist *cum totis viribus*,) that no alternative remained but to put the best face upon the matter which they could, and at any rate to expel them from their system?"

Now, Sir, whether the British Critic has deserted the doctrines of original sin and justification by faith, in order the better to combat those of personal election and final perseverance, I do not know, for I never see the British Critic: but if the authors of that work are really able men, as N. G. declares them to be, I suspect that they have not deserted the former doctrines for the reason he assigns. If able men, they could be at no loss for arguments against the latter doctrines, without pursuing the course imputed to them. Men of the first ability, as well as of the most undoubted piety, have argued, and do argue, against those doctrines, who, at the same time, hold most firmly the doctrines of original sin and of justification by faith alone. As the British Critic does not appear to profess to have abandoned the doctrines in question for the reason assigned by N. G., would it not be going out of our way to account for their conduct in this manner? N. G. knows full well that motives are by no means wanting, to those who know nothing whatever of Calvinism, for the most inveterate dislike of those doctrines, so humbling, and, therefore, so offensive, to the pride of man. Why may not such motives have influenced the authors of the British Critic?

Again—Whether the British Critic receives or abandons doctrines *because* it conceives them to be logically linked with other doctrines, I know not: but this method of proceeding, whether adopted by the British Critic or by any others, does not appear to me consistent with the humility and diffidence which become man in his search after divine truth. It is his duty and his wisdom to receive that revelation of truth, which God has given him, as a little child, and to believe the doctrines he finds in it, not because he can perceive the consistency of all of them with each other, but because he does find them there;

and to exclude from his creed doctrines which he does not find in it, simply because he does not find them there. The infinite distance between the perfection of the knowledge and intellect of the Deity and the weakness and ignorance of man, surely demands this procedure. Numerous instances might be adduced, in which we see the necessity of man acting in a similar manner towards man. What would be thought of a clerk, who, in acting under the directions of a first-rate barrister; or of a serjeant, who, in executing the orders of his colonel, should venture to collect the meaning of the barrister or of the colonel, not from the plain meaning of the written paper put into his hands for his guidance, but from his ideas of consistencies and inconsistencies on taking a large view of the subject? And yet how incomparably more ignorant must man be of the high things of God: and how incomparably more incapable of judging, by the utmost stretch of his faculties, of the several parts of the divine system by comparing them with other parts: than the clerk would be on the wide subject of English jurisprudence; or the serjeant on that of the art of war! As far as God has vouchsafed to instruct us in his will, and in his ways, we have a sure guide: and it becomes us to shew, that we prize his bounty as we ought, by not attempting to be our own guides when he chooses to leave us in ignorance; and much less to be our own guides in opposition to the general strain of his word, when understood in that plain and simple sense in which a revelation, written down for the use of the world at large, must certainly be intended to be. The Bible has been as much perverted, perhaps by its systematizing (if I may be allowed the expression,) as by its philosophizing readers. Now, Sir, whether the doctrines of personal election and final perseverance appear to be logically linked with those of original sin and justification by faith, I will not inquire; because I do not think that my receiving or rejecting any of these doctrines is to depend on the result of such an inquiry: but I have no scruple in saying, that the two last doctrines appear to me to be clearly revealed in

the Bible; and that (to say the least) the two first are not, as I conceive, revealed in it. This will always be with me a sufficient reason, unless I should be brought to understand my Bible differently, for believing the one set of doctrines, and for not believing the other, whatever logical links deep reasoners, and ingenious defenders or opposers of systems, may think they discover between them. Let it be recollected, that the doctrine of necessity, and also the doctrine of Antinomianism, boast of their logical links, and links of so firm a nature that it has been found extremely difficult, if not impossible, for mere reason to sever them: and let the recollection abate the confidence of man in his mental powers, and deter him from trusting to his logic in the formation of his creed.

Another point, on which I beg leave to make a few remarks, is this. Many of your readers, who, like myself, have neither read Mr. Overton's book, nor any of the answers to it, might be led to conclude from the expressions used by N. G., though he probably did not intend to be so understood, that it is Mr. Overton's great object to establish the doctrines of personal election and final perseverance. Now, from what I have heard, I believe that is not his great object; but that he employs far more of his pages, and is far more earnest, in fixing on a firm foundation those points in which pious Arminians and pious Calvinists are agreed, than in defending any of the peculiar opinions of Calvinists. I earnestly hope that I am right in this belief; for I am convinced that of all the batteries now raised against a most valuable body of our clergy, who are not less estimable for their private characters, than they are faithful and industrious in their ministerial labours, by far the most formidable is pointed at them as Calvinists. Their opponents will see nothing in them but Calvinism. Ill, therefore, would any one of their advocates choose his ground, were he also to dwell on what may be Calvinistic in their tenets, and thus draw the public eye to it, instead of enlarging on what is a far more prominent feature in that body of clergy: their firm and zealous at-

tachment to the leading doctrines of the gospel, and of the English church; the lost state of man, salvation through faith in a Divine Redeemer, and sanctification through the Holy Spirit. These are the doctrines which animate their sermons and their writings. These are the weapons to which they trust in their holy warfare. Their Calvinistic views appear but little, and seldom in a way *offensive* to candid Arminians. I speak of all those of this description of clergy (with only one exception I think,) whom I have known in private, or heard in public; and their number is not small. Had Mr. Overton, the champion of this body of men, identified their cause with the defence of those Calvinistic doctrines, he would by no means have deserved their thanks for any thing beyond good intentions.

Before I conclude, I beg leave cordially to thank N. G. for the very forcible and judicious remarks in the former part of his letter. R. T.

To the Editor of the Christian Observer.

I PERCEIVE by some of your Answers to Correspondents, and I judge by a variety of symptoms, that you are thought in some quarters to exhibit a defective view of the gospel, in consequence of your observing what I and many others deem the *golden mean* in religion. That there exists a golden mean in this as well as in other things, is a point of which, after experiencing some fluctuations of mind towards opposite extremes, I have learnt not at all to doubt. This *medium*, indeed, is not that which it is supposed to be by worldly men. It is not that which they dignify with the name of moderation; a term of great use in concealing ignorance, lukewarmness, regard to temporal interest, and the fear of man. I speak of an enlightened moderation: a moderation which is the consequence of having surveyed the rocks and quicksands on the right hand and on the left: a moderation which is resolute and steady; not employed at the commencement merely of an undertaking, as the most convenient means of accomplishing some violent and concealed end; but arising out of principles well settled in the heart. I mean also a mo-

deration which is compatible with the most fervent zeal; with zeal, however, at once for sober truth, for sound evangelical doctrine, and for universal righteousness.

I have heard in some quarters, Mr. Editor, that you are a concealed Calvinist, and that the middle line pursued by you, of affirming that pious men, whether Calvinists or Arminians, may be true sons of the church, is chosen merely through craft; this being conceived by you to be the best mode of gradually spreading those violently calvinistical principles which it is the main object both of you and your party finally to introduce into the church. Your review of the work of Mr. Daubeny, a piece of criticism which appears to me to bear the true stamp of christian moderation, and which, if it should maintain its character to the end, will reflect on you great credit, affords one very good answer to this charge; a charge, indeed, which it seems not very candid to make.

It sometimes happens that women, who profess a strict morality and decorum, are accused by the profligate of wearing the mask of prudery, with a view of covering a more than ordinary disposition to vice. The obvious answer to this charge is, that although the mask of prudery may occasionally be used, yet if the general life and manners clearly are correct, the external appearance of morality may be presumed to be some indication of the reality of it. Surely also, in the present case, if your pages breathe, in general, the spirit of christian mildness and moderation, it is not fair to esteem this moderation a mere pretence.

But the complaint against you, which I have heard in another quarter, is, that you are unfaithful to the truth because you are *not* a Calvinist; that you are an Arminian in disguise; and that to bring in Arminianism, if it be not the object, is at least the tendency of your work. Such is the kind of recompense often reaped by those who endeavour to calm the minds of men on controverted points; and I hope therefore that you are prepared to expect this fruit of your pious endeavours to promote the peace of the church.

These, however, are not the only

points in which your moderation is complained of. True religion, to borrow an expression from the Christian Observer, is at once too moral for the enthusiast, and too spiritual for the moralist; too gentle, as well as charitable, for the violent; too fervent, and too animated, for the lukewarm; and it is also too general to be relished by the little parties and sects which severally contend for their petty peculiarities.

I will not compliment you by saying, that you have followed in every respect that exact line of moderation which is here pointed out; for I incline to think that, in some of the papers which you have inserted, a few slight trespasses have been committed against the principle for which I am contending. I believe, however, that these deviations have neither been many, nor great, and have been as often, or nearly as often, on the one side as on the other: so that no party has much reason to complain. If at one time you have censured the Anti-jacobin Reviewers, without dread of their vengeance; you have at another used nearly as little ceremony in respect to some passages in the Evangelical Magazine. If you have been somewhat High-Church in certain papers, you have been very candid towards Dissenters in others. If some politicians think that you have been too much on the side of government, all must admit that, on the points at least of Sunday-drilling and lotteries, you paid no compliments to men in power.

I perceive, by the Answers to Correspondents in your last number, that you are blamed by some for attacking too directly the faults of religious professors, on the ground that no good is likely to be done by it. That the system of *attack* may be too widely extended, and that particular attacks may also be too severe I readily admit: but I cannot allow that no censure ought to be passed on persons of a religious character, supposing that censure to be deserved. Surely, Sir, we may learn from the Popish Church, and also from some members of our own, who will not tolerate any mention of a departure from sound doctrine in our establishment, that the true way to preserve a religious body in health, is not to claim infallibility or exemption from censure;

but rather to encourage fair animadversion. That political integrity is promoted by freedom of debate, who ever has denied? And I apprehend that the purity both of the Church of England in general, and of every religious body of men in particular, is advanced by the same means. Let enthusiasm pass uncensured: to what pitch may it not rise? Let a dividing spirit be continually encouraged: what an almost infinite divisibility in religious opinion may we experience? Let conceit be freely allowed to mix itself with religious knowledge: at what a disgusting height may it not arrive unperceived? Nay, let a few even of the soundest tenets be carried to extravagance: how may the fair proportions of true christianity be lost?

Allow me now to conclude by once more expressing the sentiment with which my letter commenced: viz. that there is a **GOLDEN MEAN** in religion, which ought ever to be observed. I hope, Sir, that no desire of popularity, no eagerness to extend the sale of your work, no ambition to be deemed pre-eminent in any branch of religious truth, no unworthy compliance with popular taste, will ever tempt you to depart from that sobriety, by which you have hitherto been distinguished; or to neglect the cultivation of those plain parts of religion, which, though they may give little fame, effect no small good. To suppose a zeal for what are called by some the higher doctrines of the gospel, to be an indication of the attainment of the higher eminences in religion, is a sentiment which I am persuaded is erroneous. Many of those christians who, in their earlier days, were eager to ascend those heights, have, in the ripeness of their christian experience, become more moderate. It is our early presumption: it is the scantiness of our christian observation and experience, which often causes us to think that we see far into the deep things of God. May not those lines of the poet be true even in religion:

“Here shallow draughts intoxicate the brain,
But drinking deeply sobers us again.”

I beg pardon for the freedom of this intrusion, and am, your's,

MODERATOR.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for the press, the second volume of Mr. Horne Tooke's *Επεξ. Περὶ Προσηγορίας*.—*A Naturalist's Guide through England and Wales*, designed to assist Naturalists, by presenting them at one view with the Plants, Animals, &c. which they may expect to find in the different countries; by Mr. L. W. Dillwyn, of Swansea, and Mr. Dawson Turner, of Yarmouth.—*A Treatise on the Art of Bread-making*, intended to concentrate into one point of view, for general information, every thing at present known on this interesting subject; by Mr. Edlins, of Uxbridge.

In the press, the Third Edition of Brown's *Self-interpreting Bible*; to be completed in Twelve Monthly Parts, price 5s. each, making two large volumes in 4to.—*Testimonies respecting the Tomb of Alexander the Great*, surrendered to the British Army at the capitulation of Alexandria, and now in the British Museum; with an *Introductory Dissertation* on the Apotheosis and Portrait of Alexander, and a brief Notice of the Ruins of Sais; by Edward Daniel Clarke, LL. D. Fellow of Jesus College, Cambridge.—A new edition, considerably enlarged, and at a reduced price, of the *Fashionable World displayed*, by Theophilus Christian, Esq.—*Culina Medicinæ Famulatriæ*; a Book of Modern Cookery, with medical Observations; by Dr. Hunter, of York.—A new edition, with many additions, of the *Letters of the Rev. Mr. Orton, and Sir James Stonehouse, to the Rev. Mr. Stedman*.—The first volume of a *Life of the late Queen of France*, both in French and English, by Mr. Webber.—A new edition, with Additions and Improvements, of Dr. Saunders's *Treatise on Mineral Waters*.—A full and accurate Translation, with illustrative Notes, of General Berthier's *Memoir of Bonaparte's Campaigns in Egypt and Syria*; together with the *Operations of General Dessaix in Upper Egypt*.—A Translation of Fiorelli's *History of the Fine Arts*, illustrated with various Engravings, and with Notes and Additions, by an eminent English Artist, in 5 vols.—*The System of the Friends examined*, being an Inquiry into the Principles of the People commonly called Quakers; by John Bristed, of the honourable Society of the Inner Temple, in 1 vol. 8vo.

The Christmas Course of Lectures, at the Royal Institution, began on the 13th of this month. Mr. Davy will deliver Twelve Lectures on *Chemical Analysis*, Mr. Fletcher Twenty-four Lectures on *Natural Philosophy*, the Rev. Sydney Smith Ten Lectures on *Moral Philosophy*, Mr. Landseer Three Lectures on *Engraving*, and Professor Crotch Six Lectures on *Music*.

An interesting and very important Paper occurs in No. 250 of Young's *Annals of Agriculture*, the contents of which cannot be too Christ. Observ. No. 35.

generally known. It demonstrates, by authentic evidence, the *Efficacy of Yeast in the Cure of Putrid Diseases*. This efficacy is attributed, in all probability, to the great quantity of carbonic acid, or fixed air, which it contains. The Rev. Mr. Cartwright administered Yeast to above fifty persons labouring under putrid fevers, every one of whom recovered. Dr. Thornton, whose opportunities have been great in putrid fevers, he having the superintendence of the General Dispensary, which includes the poor of nine parishes, and is situated in the vicinity of St. Giles's, has made frequent trials of Yeast, and has succeeded with it in extreme cases. After cleansing the primæ viæ by an emetic and cathartic, he administered two table spoonsful of Yeast in some porter, every two hours; and out of above forty cases, among the poor of St. Giles's, not one died under this simple treatment. Some interesting cases are detailed in the above-mentioned paper.

A patent has been granted to Mr. William Pether, of Bristol, for certain *Methods, on a new principle, either for preventing or curing Smokey Chimneys*. A machine with valves is placed either in or on the top of a chimney, that the rising smoke may force open the valves and escape into the air, without being liable to return as usual, in certain states of the atmosphere: the valves opposite to the wind will shut of themselves, while the smoke will issue out freely at the others. To such chimneys as are very wide below at the hearth, the patentee applies contractors or concentrators of air, to unite their effect with the machine placed above. See *Repertory of Arts, Vol. V. Second Series, pp. 416—419.*

A Charitable Institution for the cure of Diseases of the Eye and Ear, is about to be instituted by Mr. J. C. Saunders, the Demonstrator of Anatomy at St. Thomas's Hospital. An annual subscription of one guinea makes a governor.

SWITZERLAND.

The Society, lately instituted at Lausanne, to exterminate the Small Pox by Vaccination, have publicly offered to pay one hundred livres to any person, who, after successfully undergoing Vaccination under their care, should take the Small Pox.

GERMANY.

Dr. Wolf, of Nuremberg, and Dr. Meyer, of Offenbach, are preparing a new *Ornithology of the German and French Birds*.

König has lately published a *Commentary on the Satires of Persius*.

Schutz, the well known editor of *Æschylus*, is proceeding in an edition of the *entire Works of Cicero*.

Schneider has just published *Quintus Curtius*, with Notes and elaborate Commentaries.

Wagner is about to publish a new edition of *Cicero de Legibus*.

The *Annals of Agriculture*, by Mr. Arthur Young, have lately attracted much attention in Germany. Mr. Albert Thair, a man of eminence in the knowledge of Rural Economy, is, in consequence, about to commence with the beginning of the year 1805, a publication under the same title; which is to consist, in part, of translations from Mr. Young's Work, and partly of details respecting the Rural Economy of Germany, similar to those by which Mr. Young illustrates that of the United Kingdom.

M. Harding, of the Observatory at Lilienthal near Bremen, who has been employed on an atlas of all the stars down to those of the eighth magnitude, which lie within and near the orbits of the two new planets Ceres and Pallas, discovered on the 1st of September a **THIRD NEW PLANET**. Its place, as settled by Dr. Olbers, on September 8, was at M. T. 8h. 11m. 20 deg. A. R. 1 deg. 29 min. 39 sec. declin. south 0 deg. 47 min.

19 sec.: its motion in A. R. is about 7 min. 56 sec., or 31 min. 7 sec. in time retrograde, and in declin. about 12 min. 34 sec. south per diem. It is similar to Ceres in light and apparent magnitude. Nothing nebulous can be distinguished around it; and, in all probability, it is another of a considerable body of small planets, of which this is the third recently discovered. In the *Philosophical Magazine* for October last, a chart is given, representing the apparent path of this New Planet, laid down from Observation.

SWEDEN.

At Stockholm will be published, very early next year, the *Works, in Prose and Verse*, of Count John Gabriel Oxenstiern, in three vols. Literature is making considerable advances in this city. A variety of Translations from the English, German, and French, have lately appeared. There has also been published, a *German and Swedish Dictionary*, by Jonas Wickfort.

We are obliged to omit, for want of room, a part of what we intended to insert under this head.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A SERMON, preached before the Bucks Volunteers, on the 8th of August, 1804. By the Rev. John Compeon. 1s.

Religious Experience essential to a Christian Warrior: a Sermon, preached at Broadmead Church, Bristol, August 1804, before the Bristol Education Society. By James Dove. 1s.

A Charge delivered to the Clergy of the Diocese of Bristol, at the primary Visitation of the Bishop in the year 1804. 4to.

A Reply to the Dissenter's Reasons for separating from the Church of England; in a Letter to John Gill, D. D. editor of them. By the Rev. Spencer Cobbold, A. M. 8vo.

Paul's Epistle to the Romans, in Hebrew. Corrected from the Version published by Dr. Hutter, at Nuremburg, 1600, and by Dr. Robinson, at London, 1661; now republished, with many improvements, by Richard Caddick, M. A. 12mo.

A full and complete Analysis of Dr. Paley's Natural Theology; or, Evidences of the Existence and Attributes of the Deity: collected from the Appearances of Nature. By Jeremiah Joyce. 3s.

Letters on the Atonement. By Rev. C. Jeram, A. M. Sold by Rivington, Button, and Williams. 8vo. Price 2s. 6d.

MISCELLANEOUS.

The Principles and Practice of Agriculture systematically explained. Illustrated with Plates, 2 vols. 8vo. £1. 1s.

An English Spelling-Book; with Reading

Lessons calculated to advance the Learners by natural and easy Gradations, and to teach Orthography and Pronunciation together. By Lindley Murray. 1s. 6d. bound.

A First Book for Children. By Lindley Murray. 6d.

The Juvenile Bible; being a brief Concordance of the Holy Scriptures in Verse: containing a Summary of all the Chapters in the Books of the Old and New Testaments, alphabetically arranged, and adapted to the comprehension and retention of young readers.

The Taxes of Great Britain; what they produced; Charge of Management, &c. for the year ending the 5th of January, 1804. 1s.

Modern London; being the History and present State of the British Metropolis: illustrated with 60 engravings, 4to. £3. 3s.

The Gazetteer of Scotland; containing a Description of that Kingdom: with an Account of the Political Constitution, State of Agriculture, Natural History, Population, &c. with a Map. 8vo. 10s. 6d.

Experiments; proving Vaccination, or Cow-pox Inoculation to be a permanent security against Small-pox; with Facts and Remarks. By Samuel Hill, Surgeon, Portsea, and of the Royal Navy. 1s. 6d.

The Works of Dr. John Brown. To which is prefixed, a Biographical Account of the author. By William Cullen Brown, M. D. 3 vols. 8vo. £1. 1s.

Plunder and Partition, as practised on the Continental Neighbours of France, explained to the British Public. 2s.

An Essay on Man; written upon Principles opposite to those of Lord Bolingbroke. With Notes. By W. Churchey, small 8vo. 4s.

Correspondence between a Gentleman in Berlin and a Person of Distinction in London; comprising Remarks on the Political Occurrences from August 1803 to June 1804, 8vo. 5s. boards.

A succinct View of Physical and Moral

Means which might be successfully employed by Great Britain, with, or without, the aid of other nations, against the common enemy of peace; including a Plan of Defence. With Observations on the necessity of a new organization of Germany, and on the injurious consequences of tolerating the neutrality of Spain and Portugal.

RELIGIOUS INTELLIGENCE.

Mission to the Tartars from the Edinburgh Missionary Society.

THE last letters received from Mr. Brunton and the other Missionaries at Karass, are dated the 15th of May, 1804. At that time they were all (twenty-three in number, including women and children,) in good health. They had inclosed a piece of ground for a garden, and had sown in it a variety of seeds. They had likewise ploughed some ground, and sown it with some wheat, of which, as the soil is excellent, they looked for a plentiful crop. They state themselves to have almost daily conversations with the natives on the subject of religion, and that many of them have appeared at times to be impressed with a conviction of the truth of the gospel; but that these impressions are transient, and that hitherto nothing can be said with certainty of the conversion of any of them. The Missionaries have now living with them six young natives, some of whom can already read and speak the English language pretty distinctly.

Notwithstanding the zealous endeavours of the Missionaries to make converts to christianity, which, it may reasonably be supposed, must be offensive to the bigoted Mahommedans, they have succeeded, beyond their hopes, in gaining the good opinion of the natives. Wherever they go, they are well treated; and when travelling through the country, they have only to say that they belong to the English at Beshtaw, in order to escape all molestation, even where Russians dare not venture alone.

We will now lay before our readers such extracts from the letters of these Missionaries, as are likely to prove generally interesting.

"We are settled on the east side of the largest of the five mountains, called by the Tartars, Beshtaw,* about 32 versts to the westward of Georghievesk, and about eight versts north-east from Constantinegorod.—These two places are fortified towns on what are called, the Lines of Caucasus; because there is a chain of forts running from the Caspian Sea, along the frontier of the empire in this quarter. Georghievesk is by much the largest of these places, and the usual residence of the governor of the province. We live close to a village consisting of Tartars and Circassians; for we durst not venture at first to settle alone. The name of the village is Karass. It lies betwixt two branches of the Kuma, which at this place is a small river, somewhat less than the Tweed at Peebles. It runs by the walls both of Georghievesk and Constantinegorod. We suppose that Karass may be about 800 versts nearly south west of Astracan, and about 400 north of Tifflis, the capital of Georgia, though the road by which the Russians go to Tifflis must be a great deal more. We reckon ourselves about 70 or 80 versts from the river Cuban, or Cubane, which runs into the Euxine, and about as far from the Terki, or Terk as the natives call it, which runs into the Caspian. Kisliar is the nearest sea-port, and, from the accounts we have received, cannot be much more than 300 versts from us." (p. 192).

"Catagerry, the young Sultan, whom we formerly mentioned, has again left us. His relations laboured hard to bring this about, and at last succeeded by offering him some tempting rewards. Although we were sorry to see the mind of this sensible youth so much perverted, yet we saw no propriety in cherishing his worldly-mindedness, by offering him greater rewards to induce him to continue with us. We set before him the consequences of the step he was taking, and the danger of inordinately loving the world; but we used no other means to prevent him from following his own inclinations. He had not, however, been long away from us, till he expressed a desire to return; but as he made no direct application to us, we thought it our duty to take no notice of it. Upon which he went to the General at Constantinegorod, and requested to be taken under his protection.

* *Besh*, in the Tartar language, signifies *five*, and *Taw* or *Tagb* signifies *mountain*.

His request was readily granted, and if he behave well, he is likely to receive from the emperor a military appointment suited to the dignity of his birth. He came a few days ago to see us. He is a youth of very superior abilities. When he came first to us, he was learning to be a Mohammedan priest. We have not been the means of making him a Christian; but we have succeeded in shaking his belief in the doctrines of Mahomet. We are sorry that he has left us; yet we still hope to be of use to him. At any rate, it is better for him to be a Russian soldier than a Mohammedan priest.

"Some time ago, we redeemed from slavery, a young lad about 15 or 16 years of age. He belongs to a people called Shegoms, who lived in the mountains, beyond the Cabardian country, and who speak the Tartar language. He tells us that his countrymen are sadly oppressed by the Cabardians, and their own chiefs. Like most of the tribes who inhabit the mountains, they were formerly Christians. Many of them have been compelled to become Mohammedans; but some of them have never yet been prevailed on to change their creed. His own relations, he says, have never agreed to use the Mohammedan forms of prayer, from an opinion that Mohammedanism brings along with it mortal diseases. His relations are free people, and of course, he also was free.—But he was sold to those from whom we ransomed him, to buy provisions for a chief and his slaves. He is learning to read along with the rest of the children, and discovers a pretty good capacity. He attends with the greatest earnestness to our instructions, and shews a wonderful desire to learn. He has lately made an open profession of our religion. He attends worship regularly, takes off his cap, sits with our people, stands when they stand, and does as they do. All this is so very abhorrent to the Mohammedans, that we cannot help being both surprised and pleased at his resolution. When trying, the other night, to impress guilt on his mind, he wept. At the same time, he has little idea, as yet, of the sinfulness of his nature and practice. We pray that God may make us useful to him.—The two little orphans whom we redeemed last summer are very tractable. They do as they are bid, and will soon be able to read tolerably well. As they do not mingle with the boys of the village, we are hopeful they will be trained up in good habits.

"Abdy, the priest of the village, whom we have mentioned so frequently, appears to be still in a very uncomfortable state of mind. Sometimes he speaks like a zealous Mohammedan, and at other times like a serious Christian. He has frequently told us that he did not know what to believe. One day, talking with some of our people, he advised them to read the Bible carefully, and to satisfy their minds, as to its truth, while they were young. 'As for myself,' said he, 'I am a poor, old, foolish, and miserable man. I know

not what to believe. I can neither say that I am of the one religion, nor the other, (meaning the Christian and Mohammedan); I stand between the two, and am distracted with doubts and uncertainty.' At another time, speaking of the readiness with which duties ought to be performed, he said, 'Jesus Christ hath shed his blood for you, and why should you grudge to do thus much for him?' He makes many speeches of this kind when conversing with us; yet he continues to perform the functions of a Mohammedan priest. He is very cautious what he says before his own people: we are told, however, that he has been heard to say, it would have been good for him he never had seen the New Testament. He tells us that he is so much connected with the Mohammedans, in a variety of ways, that he knows not how to get free of them. It is evident, that he is much influenced by the fear of man, and other worldly considerations. Were he to become a Christian indeed, he might be of great service in forwarding the views of the Society. We have had many conversations with other priests in this neighbourhood; but we find them generally averse to enter upon any discussion of the evidences of their religion, and frequently they tell us to converse about something else. Abdy says, that he has traversed the whole country, seeking for answers to our objections to his faith; but that instead of finding them, our objections have rather tended to excite doubts in the minds of some of his learned brethren.

"We have been at considerable pains to procure information respecting the numerous tribes which inhabit the mountains. Every thing we have heard tends to shew that they present a wide field for missionary labours. But we are sorry to say, that the difficulty of labouring in it, is almost inconceivable. A large proportion of the people are slaves, and dare not leave their masters. The free people, if they can be called so, have received presents from their chiefs, on condition of their remaining with them for life. Besides the Cabardian country, in which there is no travelling with safety, lies between us and the mountains, in which there are still many tribes who profess the Christian religion. Through the zeal of the Mohammedans, however, their number is gradually diminishing.

"We were lately visited by an American gentleman, on his way to Georgia. He spent a night with us, and told us that he had been introduced to the Emperor, who spoke of us very favourably, and expressed his hopes that we would be of use to the poor people among whom we have ventured to settle. We had set out, he was pleased to say, upon the best plan that could be thought of, in so far as he could judge, for accomplishing our object.

"We are extremely desirous to translate the whole of the New Testament, and to publish some tracts in the Tartar language; but have no way of getting them printed. Be-

sides, without a Tartar Dictionary, we cannot ascertain the proper orthography. We hope you are endeavouring to procure one for us. A few days ago, we gave Abdy a small tract to correct and copy for us, which he promised to do. As soon as he has done it, we shall take off more copies, and endeavour to circulate them. Yet this is but a slow and troublesome way of proceeding. Should we send one to you, do you think that you could get a number of them printed for us in Arabic characters? We have already circulated a good many tracts in the Arabic language, but the number of people in this country who are able to read them, is comparatively small." (p. 115—117.)

"The people around us continue, in general, to discover a bigoted attachment to their old superstitions. We have daily conversations with them, and are obliged to hear a great deal of nonsense and folly. Foolish and ignorant as they are, however, we are more and more satisfied, that it is not weak answers that will do for them. On the contrary, daily experience shews, that it requires the clearest and strongest arguments to make any impression on their mind. Indeed, we are fully convinced, that till God shall be pleased to awaken in them a sense of guilt, to which they are totally strangers, our words will have little effect. However, we have reason to think, that several of the people are secretly attached to us. Some of them have privately told us, that had we lived nearer a Russian fort, they would not have hesitated to have professed our religion. The bloody and persecuting principles of Mohammedanism, prevent every man who may think differently from the rest, from telling his real sentiments. We have much cause, however, to be thankful for the friendly terms on which we live, even with those who are most violent against our religion. We try to give them as little offence as possible. One day the General at Constantinegorod came to see us. He was accompanied with his wife, the governor's lady, and some other people. 'I am surprised,' said he, 'how you have lived so long among these wicked people, without making any complaints of them. But they have complained to me of you, and, in particular, they have complained of you for making one of their Sultans a Christian:' meaning young Catagerry.

"An Effendi, or Mohammedan doctor, came lately to our village. He is daily with us. Abdy gave us a hint, that he has some idea of converting us to Mohammedanism; and we are inclined to think, that the Sultans have brought him here for that purpose. He is an intelligent man, and has seen much of the world; having travelled through Turkey, Syria, Egypt, and Arabia. We cannot help being much interested in Abdy. His doubts and his attachment to us continue. He shews great respect to the Effendi, but secretly laughs at him, and says, that he talks downright nonsense. He is a shrewd, sensible, and

inoffensive man. One day, when we commended him for his acuteness, the Effendi said, 'You do so, because he inclines to your side.' Should any of the Moulies (priests) break off, we imagine they will not do it alone. But whoever has the courage to do so, must lay his account with great persecution. The Effendi told us the other day, that, according to his belief, it was very lawful to take away by violence the property of any man who renounces Mohammedanism, or even to kill him. Among a people with such ideas, it must be some time before we can expect proselytes.

"We are much obliged to you for the garden seeds which you sent us, and shall make the best use of them we can, as soon as the season will permit. We hope to be able to raise some corn for ourselves this summer; but when we shall be able to raise enough for our large family, I know not. The difficulties we have to encounter are such as people in your happy country can scarcely form an idea of. Some of us have travelled, perhaps, more than an hundred miles, trying to get the iron work for a plough made, and have not succeeded. We hope you will endeavour, as soon as possible, to send us a blacksmith.*

"The three boys whom we redeemed from slavery, some time ago, are very promising, and begin to read and speak English very amusingly. Though we had our choice of all Caucasus, we could not expect to find a more hopeful boy, to all appearance, than the one we have ransomed for Mr. A——. We paid 310 roubles for him. This you will think is a great deal of money; but the object for which it is laid out is certain and precise. When a person gives a donation for ransoming a boy, he knows precisely for what he is laying out his money. He has, at least, as much security for being of use to the temporal condition of the boy whom he ransoms, as he has for his own life, or for the life of one of his own children. How far the improvement of the boy's condition may tend to weaken the prejudices of his countrymen against the gospel, it is not easy to calculate. Besides, there is as much reason to hope for his conversion, as there is for the conversion of any children brought up in a Christian family. Upon the whole, it appears to us, that among the changing affairs of human life, it is not easy to discover how a good man can bestow his liberality on a more certain and precise object, than that of ransoming children, and educating them in the principles of that divine religion, by which he himself hopes to be saved. If these considerations strike the minds of good and benevolent

* The Society have a blacksmith, and two or three other persons whom they wished much to have sent to Karass this summer, but owing to the *low state* of their funds they durst not attempt it. They hope, however, through the liberality of the friends of religion, to be in a condition to send them out next spring.

men in your country as they strike us, we cannot allow ourselves to doubt that many will soon step forward to enable us to rescue from ignorance, vice, and wretchedness, a number of the poor children in this country who are doomed to spend their days in the most abject slavery. We humbly hope, through the blessing of God on the means of improvement which they will enjoy with us, that many of them will become ornaments both to our settlement and to christianity." (p. 192—194.)

On the 10th of February, one of the female Missionaries died in child-birth. Her case was beyond the reach of any assistance which could be rendered to her. She bore her sufferings with the greatest patience, and manifested the

firmest reliance on her God and Saviour: and in her last moments she offered up her prayers for the success of the gospel. The people of the village shewed much sorrow, and shed many tears at her death. They said, what they scarcely ever say when any of their own people die, "She was a good woman; she is gone to heaven." The child, a boy, is doing well.

A variety of particulars respecting the Tartar Tribes, is contained in the letters of the Missionaries, the substance of which we shall take an early opportunity of communicating to our readers.

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

A FRESH instance of the most flagrant violation of the law of nations, and the independence of neutral states, has occurred in the seizure, on the night of the 24th of October, by a party of French troops, of Sir George Rumbold, the English Charge d'Affaires for Hamburgh, within a mile and a half of that city. He was immediately removed within the French lines, together with all his papers, and sent off under an escort to Paris. The Senate of Hamburgh lost no time in remonstrating against this outrage, and in communicating an account of it to the Courts of Petersburg, Vienna, and Berlin. The interference of the latter power is said to have been very prompt and energetic: so much so as to have been the cause which has induced Bonaparte, contrary to all expectations, to forego his prey, and to order the liberation of Sir G. Rumbold, who arrived in London on the 18th instant. Bonaparte, however, has retained that gentleman's papers, from which, as the *Moniteur* asserts, may be deduced proofs of guilt that place him on a footing with the Drakes and the Spencer Smiths: and has also, it is said, exacted from him a promise in writing, never to approach within a certain distance of Hamburgh.

This act, perhaps, exceeds in atrocity all the former outrages of France: and if it should pass unnoticed by Austria and Prussia, it will furnish a new proof of the degraded state of the Continent, and particularly of the Germanic Empire, of which Hamburgh forms a part. We trust, however, that it will rather be of use in rousing the great powers of Europe to an effectual resistance of the restless spirit of domination manifested by the present ruler of France.

But not content with this flagrant breach of national law, in seizing a British Minister, Bonaparte has issued a manifesto, placing England itself out of the protection of that law. In this ebullition of impotent rage, he charges

England with those very crimes of faithlessness, treachery, contempt of public law, oppression, &c. &c. of which he himself has been so notoriously guilty; and he commands all his agents to declare to the governments where they reside, that he will not recognise the English diplomatic corps in Europe, so long as the British Ministry shall act on its present principles.

Nor are these the only instances which the present month has furnished of the desperate length to which the overbearing tyranny of Bonaparte has extended itself. He has issued his mandates in Holland, ordering the seizure, without any modification, of all ships which have come from English ports, and of all goods found on board of them, excepting colonial produce. The effect of this measure, we apprehend, will fall far short of Bonaparte's hope. The Continent must, and will, have English manufactures.

The French *Chargés d'Affaires*, both to Petersburg and Stockholm, have quitted these cities; so that the usual relations of amity between these courts and France may now be considered as dissolved. Previous to that event a paper of recrimination had been drawn up by Talleyrand and presented to the Russian Minister; to which a severe and animated reply was made by the latter, containing a just review of all the encroachments on the independence of neutral states, of which the French have been guilty since the Treaty of Luneville.

The Grand Signior has peremptorily refused to acknowledge Bonaparte's new title, in consequence of which General Brune, the French Minister, has quitted Constantinople. The Ottoman Minister declared to the General, that, in consequence of a convention concluded with Russia, the Porte could enter into no negotiation with Bonaparte, though, at the same time, it was sincerely disposed to be neutral.

The *Moniteur*, after giving an account of the capture of the Spanish frigates, proceeds

to comment on that transaction in the utmost style of bitterness, as an act altogether unprovoked; and bestows on the English Government, for its conduct in that instance, the most opprobrious epithets. A rupture with Spain, we apprehend, is now unavoidable.

In short, there is every probability that the flames of war will extend themselves to every part of Europe.

Some letters addressed by the French minister of marine to Jerome Bonaparte, and to the French minister to the United States, have been intercepted, which display the true character of Bonaparte in a strong light. They exhibit him cold, unfeeling, unbending, and unforgiving: occupied only by ambition and the love of power; and valuing the ties of family only as they contribute to the gratification of his master passion. Jerome is commanded to quit the young woman whom he had married in America, on pain of his brother's displeasure, and to return to France without her; and the French minister is directed to supply him with no money except on these terms.

It is with deep regret we state that the fever, which raged at Malaga, had reached the town and garrison of Gibraltar, and had committed dreadful ravages, particularly among the inhabitants of the town, of whom no fewer than one thousand six hundred had been swept away in a short time. Many of the officers and soldiers had fallen victims to this calamity; and some fears, it is said, are even entertained for the safety of the fortress. General Fox has left England with a strong body of men to reinforce the garrison.

AMERICAN INTELLIGENCE.

The dispute between Spain and the United States does not seem as yet to be accommodated; but it is more than probable that the former power will be disposed to recede from her pretensions. The Spanish Ambassador has involved himself in an awkward controversy with the Editor of an American newspaper, who has declared, on oath, that the ambassador had endeavoured to corrupt his fidelity, with the view of employing his paper as an engine to promote the interests of Spain in the existing difference.

The last accounts from St. Domingo announce the designation of Dessalines, to be Emperor of Hayti for life, with liberty to nominate his successor; and they add, that he was marching in great force to invest the city of St. Domingo.

About the beginning of September last, a dreadful hurricane visited almost every island in the Charibbean chain, and proved very destructive in its effects, particularly among the shipping. Upwards of three hundred vessels, small and great, are said to have been driven on shore, and most of them entirely lost. At St. Kitt's, not a vessel escaped. At Antigua, St. Bartholomew's, St. Thomas's, and Dominica, the losses were also very great. The damage done on shore is also considerable in some of the islands. The hurricane extended itself to America, and proved very destructive both at Savannah and Charleston.

The yellow fever is said to rage dreadfully in several of the islands.

GREAT BRITAIN.

THE prorogation of Parliament is continued from the 3d to the 15th of January.

It is with real satisfaction that we have observed the accounts which have been circulated, of an interview having taken place between the King and the Prince of Wales, which has been attended with the removal of every ground of misunderstanding which had subsisted between them. We sincerely wish, that these accounts may prove true to their utmost extent.

The price of corn, we are concerned to state, rose so high during the present month, that the assize of bread was fixed on the 19th instant, at sixteen-pence for the quartern loaf. The markets, however, have begun to fall; and we trust that the rise will prove merely temporary. Some persons have been so in-

considerate as to attribute it to Mr. Western's corn bill, passed in the last session of Parliament.

Another Spanish frigate outward bound, has been captured.

Several of the enemy's gun-boats, and two of their privateers have been taken by our cruisers.

In an attack on some of the enemy's vessels, near Nieuport, one of our gun-brigs, the Conflict, run a-ground and fell into the enemy's hands.

Arrangements are said to be adopting for affording a regular establishment and stipend to the Roman Catholic clergy in Ireland. We shall take an early opportunity of considering this important subject more at large.

OBITUARY.

To the Editor of the Christian Observer.

DEATH OF MRS. COCKBURN.

HAVING for some years enjoyed the friendship and society of the lady who is the subject

of the following account, I can vouch, on my own knowledge, for the truth of most of the circumstances contained in it, and I consider them to be both important in their tendency, and honourable to the cause of the gospel.

For these reasons, and at the particular request of the son* of my departed friend, I send the account to you, requesting you to favour it with a place in your instructive and valuable Miscellany.

T. B.

Mrs. LETITIA COCKBURN was descended in the female line from the noble family of the Russells. Losing her parents when young, the care of her education devolved to an affectionate aunt; a woman of fine sense, polished manners, and exemplary virtue. Whilst under the age of twenty she was united in marriage to an officer in the army; who, by distinguished merit in his profession, attained to a high military rank. In this situation she was led to mix with persons in the upper ranks of society, and to partake with the gayety of youth, of the pleasures and dissipation peculiar to the fashionable world. But though placed in such unfavourable circumstances, she still discharged, in a conscientious manner, the duties of a wife and a mother. Nor did her intercourse with the world make her forget the importance of religion: she had been taught, whilst a child, to think of religion with the highest reverence, and the impression remained after she was grown up. She was in the constant habit of reading her Bible, nor did she permit herself, at any time, to neglect attendance on public worship, or the exercise of private devotion. She even persuaded herself that she loved God and kept his commandments; in short, that she fulfilled every demand which religion had, either on her life, or her affections: she was therefore perfectly at ease in the course which she was pursuing. But it pleased God, by means of some afflictive dispensations, to lead her to consider her ways more perfectly, to perceive their vanity, and by degrees to appreciate more justly her state and character before God, and to apply her heart to true wisdom. After drinking deeply of the bitter cup of affliction, she found that the world, with all its pleasures, was a miserable comforter; that her best friend was her God and Saviour, and her safest counsellor the word of his grace. Various events leading her to a more private situation in life, she was now less diverted from religious pursuits; and to the utmost of her ability she employed herself in the exercise of piety, benevolence, and charity to the poor. Indeed she was by nature generous, kindly affectioned, and given to hospitality, though, at the same time, her temper was hasty, impetuous, and impatient of restraint.

It pleased God, in his great goodness at this time, to introduce to her acquaintance several persons, who "knew the grace of God in truth," and who did not shun to declare to her the whole counsel of God. Their friendly admonitions for some time seemed to be as seed buried in the earth; but at length it produced

fruit to his glory. As she was returning from church on the 25th of May last, she was attacked with a painful and dangerous disorder, and from that time she became evidently more alive than ever to the great concerns of eternity. Deeply convinced of the spirituality of God's holy law, and of her own guilt in having violated it, she plainly felt her awful situation as a lost sinner, and was led by the Spirit of God to flee for refuge to the hope set before her in the gospel. Her disorder, though slow in its progress, was not to be overcome: but to her own consolation, and the great joy of her friends, as her bodily strength declined, her spiritual strength manifestly increased day by day. While discoursing with her beloved son, she would often say to him, "I know not to what cause to ascribe it, but I never felt such calm resignation to the will of God, during any former illness, as I now do." When she perceived his grief and anxiety on her account, she sweetly reproved him for it. Though in much pain she complained not; and with little or no hope of recovery she was perfectly calm, and in her words and actions mild and gentle as a lamb. Even when much enfeebled, she was often heard to sing parts of the Magnificat in a clear fine voice, particularly the words "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour," and during the sharpest paroxysms of pain she would often repeat, Glory be to God.—At intervals of ease she requested her dear daughter-in-law, whose attentions were unremitted, to read to her the seven first, and the last stanza, of the 139th Psalm, N. V. During the conversations which she frequently had with a pious clergyman of the Church of England, who frequently visited her in her illness, and who was made the instrument of great good to her soul, when reminded by him of her lost estate by nature, and that the atoning blood of Christ was the only foundation of her hopes, she constantly professed that she knew she was a sinner, had no merit of her own to plead, and that her only hope was in the tender mercies of her Redeemer, who shed his blood for the remission of sins.

Towards the latter end of September her disorder had made such ravages, that hope was at an end, and about the last ten days of her life she was confined wholly to her bed. Frequently and most devoutly did she beseech God in his mercy, to bless her children and friends, and to forgive all who had injured her, declaring that she herself most cordially forgave them. Such declarations she made repeatedly and emphatically before her participation of the sacrament of the Lord's Supper, in which solemn act of devotion her fervid piety was highly edifying. The prayers of her pious friends had been repeatedly offered at the throne of grace for divine support and consolation; and both were now extended to her in a remarkable manner. Her soul appeared to be filled with a sense of her Saviour's love, and she seemed to have a foretaste of the happiness which awaited her in that better world to

* Sir William Cockburn, who has condescended to authenticate this memoir.—EDITOR.

which she was fast approaching. On the day before her death she suffered great pain, and was very restless. On the next day, which was her last, she appeared perfectly easy, with a placid smile in her countenance expressive of the serenity that prevailed within. Bean's Prayer for Departing Souls was read, and, after some interval, the Commendatory Prayer for a Person at the Point of Death, which, after another interval, was repeated. As the prayer advanced her breathing became weaker; and as the prayer ended she breathed her last. Her spirit and the intercession of her christian friends, it is hoped, ascended to heaven together. Her son, who had not moved from her bedside for a considerable time before her departure, held her hands between his at this solemn moment, and received her last breath. Not a groan nor throb was heard, nor was the least change of countenance perceptible.—She fell asleep in Jesus.

Thus died this excellent woman, at her son's house in Lansdown-place, Bath, on Sunday evening, the 11th of November, in the seventy-second year of her age. May every reader of this narrative, encouraged by so striking an instance of divine mercy, become a follower of them who, through faith and patience, inherit the promises; that, together with those who have died in the Lord, he may be a joyful partaker of that blessed rest which remaineth for the people of God.

Bath, 16 Nov. 1804.

DEATH OF LORD CHEDWORTH.

On the 29th of October, died at Ipswich, in the fiftieth year of his age, the Right Honourable John Howe Baron Chedworth.

His Lordship has bequeathed a very considerable fortune in a manner not a little mortifying to his relations; and a large part of it, as we understand, to actors and actresses, and innkeepers: a mode of disposing of the paternal property of a peer which is neither very creditable, nor very common. We forbear to enter into his Lordship's character, with which, though it is in some degree indicated by his will, we have only an imperfect acquaintance, and little or no concern. It may be useful, however, to observe, that while in some of the public prints he has been spoken of as a man of low manners, and as having lost, not at least without apparent good cause, the regard of his natural connexions; he has also been, to a certain degree, exalted in print, on the ground, partly, of his talents and acquirements, and partly, of valuable moral qualities with which he is said to have been endowed.*

* One newspaper states him to have been "a nobleman of the strictest principles, of SOBER UNAFFECTED PIETY, and of singular humanity," and speaks of his "abundance of great and good qualities." And yet the same writer, with admirable consistency, represents him as a perpetual dangler after some fine woman, often to the injury of the lady's character; as very fond of the turf, &c. &c.

It seems to us to be growing fashionable to be very liberal of praise to all those who are dead. We object not to eulogies either on the Duke of Bedford, or even on Lord Camelford, or Lord Chedworth, if they are properly limited to the points in which these noblemen may severally have excelled; and if those points are not dwelt upon with a complacency which too much implies, that they are proofs of being in a state prepared for death. For the sake, however, of the living, praise should be distributed with a careful hand; and the liberality with which it is extended should excite in us a suspicion, that it is not enough to be somewhat handsomely spoken of in a public paper when we die.

We do not wish to confound ourselves with those who are always declaiming against the present generation, as in every respect below the former. We scruple not, however, to say, that a too great disposition to regard the essence of christian charity to consist in saying what is handsome, and delicate, and liberal, even of very questionable characters, forms one feature of the present age; and that, in our opinion, a return to a stricter mode of judging would imply a very honourable elevation of our moral standard.

"Virtue and vice had boundaries in old time
Not to be passed. And she that had renounced
Her sex's honour, was renounced herself
By all that prized it.—

Men too were nice in honour in those days,
And judged offenders well.—

—But now, yes, now,
We are become so candid, and so fair,
So liberal in construction, and so rich,
In christian charity; a good natured age!
That they are safe, sinners of either sex,
Transgress what laws they may."

DEATHS.

Sept. 14. At Geneva, in his twenty-seventh year, after a lingering and painful illness, Gilbert Ansley, Esq. third son of the late John Ansley, Esq. of Bread-street. Lately, at Abbeyleix, Queen's County, Ireland, the Right Honourable Viscount De Vesci. Lately, at Kirkby Overblow, in his eightieth year, the Rev. Charles Cooper, D. D. Rector of that place, and Prebendary of Durham Cathedral. Lately, at Abingdon, Berks, in his thirty-fifth year, John Gallaway, Esq. of that place. Oct. 7, aged seventy-five, the Rev. John Briggs, M. A. Chancellor of the Diocese of Chester. Oct. 20. At his Chambers in the Temple, aged seventy-six, John Wynne, Esq. a Bencher of the Middle Temple, and brother to Sir William Wynne, of Doctors' Commons. Oct. 20, aged forty-two, at Essex-place, Lambeth, John Boocock, Esq. of the Victualling-office. Oct. 21. At Boughton Malherb, in Kent, the Reverend Robert Foote, one of the Prebendaries of Rochester Cathedral, and Rector of Boughton Malherb, and Vicar of Shorne, in that county. May 30. At Tannah, in the East Indies, William Smith, Esq. Free Merchant of Bombay,

and formerly of Lombard-street, London. Oct. 27. At his Parsonage-house, in his eighty-third year, the Reverend Timothy Brown, M. A. Rector of Ardingly, and Vicar of West Hothly, both in Sussex. Oct. 30. The Rev. Samuel Ayscough, F. A. S. Vicar of Cudham, in Kent, and one of the Librarians of the British Museum. Nov. 1. At Keynsham, near Presteign, in her seventy-seventh year, the Dowager Countess of Oxford. Nov. 5. At Pool, in his eightieth year, John Hemming, Esq. a Merchant of that place. Nov. 9. At St. Andrews's, Edinburgh, John Rotheram, M. D. F. R. S. Ed. Professor of Natural Philosophy in that University. Lately, at Hackwood Park, in Hampshire, the Honourable Miss Anne Orde Powlett, second daughter of Lord Bolton. Oct. 20. The Rev. Dr. G. A. Thomas, LL. D. Rector of Wickham, Hants, and one of the Prebends of Litchfield. Oct. 25. At Eaton, in Norfolk, the Reverend Thomas Taylor, Rector of Bracon Ash, and Perpetual Curate of Cringleford, in that county. Oct. 26. In his eighty-fourth year, the Rev. John Peele, Vicar of Tilney, and Rector of Bawsey, in Norfolk, and Upper Minister of St. Peter's Mancroft, Norwich. Oct. 25. At Bracknell Banks, Rear-Admiral Isaac Vailant, aged sixty-three, forty-eight years of which he had served in his Majesty's Navy. Nov. 2. In his eighty-sixth year, the Reverend William Ramsden, D. D. Master of the Charter-house. The same day, Mrs. Ann Morland, wife of George Morland, whom she survived but three days. Nov. 3. After a few hours illness, at Stock-house, in Dorsetshire, John Berkeley Burland, Esq. one of the Representatives in Parliament for Totness. Nov. 6. At South Lambeth, John Dollond, Esq. Oct. 23. In the eighty-fifth year of his age, the Reverend Edward Millar, Vicar of All-Saints, Northampton. Lately, the Rev. John Carter, Vicar of Myton-upon-Swale, aged seventy-three. Oct. 18. Eliza, eldest daughter of the late Honourable John Brown, uncle to the Marquis of Sligo. Oct. 19. At Swaffham, in Norfolk, aged eighty-eight, Mr. William Stratton. Oct. 21. At Spofforth, Yorkshire, after a long and painful illness, aged twenty-two, George Tripp, Esq. late Captain in the twenty-fifth regiment of foot, son of the Rev. Dr. Tripp. Same day, at Langold, in Yorkshire, John Gally Knight, Esq. a Justice of the Peace for that County and Nottinghamshire, Fellow of Trinity Hall, Cambridge, a Bencher of Lincoln's Inn, and formerly M. P. for Aldborough and Boroughbridge. Oct. 23. At Inverary Castle, the seat of the Duke of Argyle, Sir William Hart, Knight of the Illustrious Order of St. Stanislaus. Same day, the Right Honourable Sir David Rae, Bart. of Eskgrove, Lord Justice Clerk of Scotland. Oct. 24. At Brighton, Samuel Shergold, Esq. Banker. Oct. 25. At Longnor Park, Shropshire, Ro-

bert Corbett, Esq. Oct. 26. At Greenford, Middlesex, the Rev. John Maule, Rector of that Parish, formerly Fellow of King's College, Cambridge. Oct. 26. In Jermyn-street, St. James's, Major Lawrence Parsons, of Pembroke-place, King's County, Ireland, late of the Royal Fuzileers, and brother to Sir L. Parsons, Member of Parliament for the said county. Oct. 29. At Chew Magna, William Abraham, Esq. Banker, of Bath. Lately, at Faversham, in his ninety-second year, Charles West, who was thirty-one years Office-keeper at the Royal Powder Mills at Faversham. On the 3d of May, at Lord William Bentinck's house at Madras, Major Allan Grant, Town-major of that place, and Aid-du-camp to his Lordship. Lately, at Douglas, in the Isle of Man, in his seventieth year, John M'Causland, Esq. many years Member of Parliament for the County of Donegal, Ireland. Nov. 9. At Brecon, aged seventy-four, Charles Prichard, Esq. near fifty years an eminent Practitioner in Physic. Nov. 10. At Bristol, Louisa Ann, fifth surviving daughter of Sir Edmond Cradock Hartopp, Bart. Member of Parliament for the County of Leicester. Nov. 10. At Lymington, the Lady of Lieutenant-colonel Eton, late of the Life Guards. Nov. 11. John Blayds, Esq. of Oulton, a Deputy Lieutenant for the County of York. Nov. 13. In Lower Seymour-street, the Countess Dowager of Shaftesbury. Same day, at his house, near the Hot Wells, Bristol, aged eighty-one, Dr. Peter Renauder. Nov. 14. At Nocton, near Lincoln, in his seventy-fifth year, the Right Honourable George Earl of Buckinghamshire, Baron Hobart, of Blickling. His Lordship is succeeded in his titles and estates by his son, Lord Hobart. Nov. 17. In Wales, where she had been on a visit, Lady Georgiana Canning, sister to Lord Castlereagh, and niece to Earl Camden. Oct. 8. At Vicenza, in Italy, aged twenty-three, Bertie Greatheed, jun. Esq. of Guy's Cliff, near Warwick, grandson of a sister of the present Duke of Ancaster. Nov. 9. Heathfield Langley, Esq. Barrack Master of Yarmouth, in the Isle of Wight. Nov. 14. After a lingering illness, Paget Bayly, Esq. a Captain in the Navy, and brother to the Earl of Uxbridge. Nov. 16. At Ebrington, Gloucestershire, Henry Tonge, Esq. of Devonshire-street, London. Nov. 16. In his twenty-fourth year, after two months illness, of a rapid decline, Wright Edward Atkyns, Esq. late Captain in the first regiment of Royal Dragoons, of Ketteringham Hall, in Norfolk. Nov. 19. At Seven Oaks, William Sheppard, Esq. of Styles Hill, near Frome. Nov. 20. At an advanced age, the learned and celebrated Jacob Bryant Esq. formerly of King's College, Cambridge, where he proceeded B. A. 1740, and M. A. 1744. He was author of the elaborate work on Mythology, and several other valuable works.

ANSWERS TO CORRESPONDENTS.

We have been favoured with three letters, the writers of which seem to have assumed, on very insufficient grounds, that a projected work, called the *ECLECTIC REVIEW*, is connected with the *Christian Observer*. One of them, S. C., seems to know so little of the principle on which advertisements are inserted in periodical works, as to infer this connection from the circumstance of a bill containing a *Prospectus* of that review having been attached to our last number. We can assure him, as well as our other two correspondents, that there is not the smallest ground for their conclusion. A fourth correspondent, who signs himself AN *ECLECTIC PHILOSOPHER*, inquires whether the conductors of the work are members of the Church of England. We presume, if the *Prospectus* does not satisfy him on this head, that a line addressed to the Editors will procure him the satisfaction he desires.

If *METHODICUS* will look to our number for December, 1803, at the bottom of page 788, he will find a regular notice given to our readers of the publication of an *Appendix* to our Second Volume, containing a Preface, copious Index, &c. &c. price 6d., which he may obtain by applying to his bookseller. A similar *Appendix* for 1804 will be published on the 31st of January next. We shall endeavour to comply with the request of *METHODICUS* respecting a list of theological books.

We are clearly of opinion, that Mr. M. exercises a sound judgment on the points brought before us by *EMILY MORGAN*.

We find it necessary to adhere rigidly to our rule of inserting no article in our *Obituary*, the truth of which we have no means of ascertaining. We should very gladly insert the communication of R. if it came to us properly authenticated.

R. R's mind must be of a very servid cast to consider as "cold," "the language of the Presbyterian Church," inserted in our last number. It certainly does not appear to us in the same light. If we could view the transactions to which R. R. refers, as of a dubious tendency, we should deem it right, with him, "to wait patiently the event." It is because we have a clear and decided opinion on the subject that, to use his phrase, we "have manned all our guns and commenced a heavy fire."

The following papers will appear when we can find room, viz. O. R.; J. P.; *URBANUS*; M. T. H.; J. S. C.; A SIMPLE INQUIRER AFTER TRUTH; B. T. on *Sunday Schools*, and on *Preparation for the Ministry*; W. R. on *the Council of the Jews at Ageda*; and J.

VICARIUS; C. C. C.; *CHARTOPHYLAX*; *EUGENIO*; A PLAIN MAN; and *SERENA* are under consideration.

F; *PHILARIO*; and M. P. are received.

The paper of *THEOPHILUS* contains many good things, but we cannot discover its precise object.

The Poetry of *EUMENES* is certainly of a better quality than we have often had the good fortune to receive. We cannot, however, promise it an early insertion.

Had the paper of *ANTI-CALUMNY* reached us in time we should gladly have substituted it in place of our own *Remarks on the Anti-jacobin Review* contained in the present Number. We hope to find room for it in our next.

We believe that the letter which S. G. censures, was written from the motives which he supposes; and we do not believe it likely to produce the mischievous effects which he forebodes.

We thank *ANTI-CALVINIST* for his friendly remarks, although we are disposed to question their justice. The tenor of the observations into which we have necessarily been led, on reviewing Mr. *DAUBENY's Findicia Ecclesiae Anglicanae*, may impose on superficial readers; but, to the candid and intelligent, will furnish no proof of our having departed from our professed neutrality on the peculiar points at issue between Calvinists and Anti-calvinists. It has been our principle, whenever we have seen one of the parties misrepresented, which ever it may have been, to endeavour to expose the misrepresentation. This service we are equally bound, and equally disposed, to render to either side. If in consequence of the strictures which justice has constrained us to make on Mr. Daubeny's attack on Calvinists, it should be inferred that we feel a partiality for Calvinistic tenets, we protest against the conclusion. If a contrary conclusion should, at any time, be drawn from our defence of Anti-calvinists against misrepresentations on the part of their opponents, we enter a similar protest against it. Though the cause of truth, and the interests of religion sometimes require us to advert to the points of difference to which we have alluded: to enter on light grounds into the discussion of them, suits neither our inclination nor our plan.